

UNIVERSITY OF ST. MICHAEL'S COLLEGE



3 1761 01909653 6

ST. BASIL'S SEM.
LIBRARY
TRANSFERRED
+



נֶר-לְרִגְלִי דְבַרְךָ וְאוֹר לְנִתְיָבְתִּי

*Thy word is a lamp to my feet, and a light to my
paths. Ps. 118, 105.*



PRINTED BY
SEALY, BRYERS AND WALKER,
MIDDLE ABBEY STREET,
DUBLIN.



Feb. 11, 88

COMMENTARY ON THE PSALMS

By REV. P. V. HIGGINS, B.D.

EX LIBRIS
ST. BASIL'S SCHOLASTICA

NO. 3549. 9/17/3

DUBLIN:

M. H. GILL & SON, LTD.

1913.

MAR 27 1952

Nihil Obstat:

JOANNES WATERS,

Censor Theol. Deput.

Imprimi Potest:

✠ GULIELMUS,

Archiep. Dublinen,

Hiberniae Primas.

DUBLINI, die 27 Januarii, 1913.

PREFACE.

I have been induced to write this little Commentary in consequence of our Holy Father's recent legislation on the Breviary. Heretofore, the Offices of the Saints enjoyed such a practical monopoly, that many of us began to regard the psalms in the *Commune Sanctorum* as our stock-in-trade. And so rarely were we brought into contact with the others that we quickly absolved ourselves from any qualms of conscience that may have arisen from our failing to grasp their meaning.

Now, however, all that is changed. Henceforth the entire Psalter will be read every week; and though I do not pose as an authority on things spiritual, nor dare impose obligations other than those recognised by sound theologians, I will say that the very best means to recite the Breviary piously and profitably is to make the Psalmist's sentiments our own. Listen to the voice of the Supreme Pastor as he addresses us in that beautiful Constitution, "Divino Afflatu":—

Etenim, quem non moveant frequentes illi Psalmorum loci, in quibus de immensa maiestate Dei, de omnipotentia, de inenarrabili iustitia aut bonitate aut clementia de ceterisque infinitis laudibus eius tam alte praedicatur? Cui non similes sensus inspirent illae pro acceptis a Deo beneficiis gratiarum actiones, aut pro expectatis humiles fidentesque preces, aut illi de peccatis clamores poenitentis animae? Quem non admirationem psaltes perfundat, cum divinae benignitatis munera in populum Israël atque in omne hominum genus profecta narrat, cumque caelestis sapientiae dogmata tradit? Quem denique non amore inflammet adumbrata studiose imago Christi Redemptoris, cuius quidem Augustinus *vocem in omnibus Psalmis vel psallentem, vel gementem, vel laetantem in spe, vel suspirantem in re* audiebat?

It was in this way that the Fathers and learned Doctors of the Church read those sacred songs of Sion, and it is the method recommended by Holy Writ itself. Saint Augustine (quoted above by Pius X.), tells us that he sighed and groaned and rejoiced with the Psalmist. And St. Paul says of himself (1 Cor., xiv.), "I will sing with the spirit, I will sing also with the understanding," "the meaning of which is," says Estius, "*operam dabo ut non solum spiritu, id est, cum devotionis affectu, Deum orem, verum ut etiam verba orationis intellectu capiam. Sic enim majorem utique fructum ex oratione reportabo quam si solo spiritu orarem.*"

Principally, therefore, for the sake of my brother priests, who, because of the various duties of missionary life, have little time or opportunity to consult more learned works, I have put these notes together, with the hope that they may be of some little help towards enabling them to sing the praises of God according to St. Paul's ideal.

My aim throughout has been to make the explanations concise and clear. Hence, in many places, where Commentators set down three or four different interpretations, I have simply given that which, after due consideration, seemed to me most probable. For the same reason I have eschewed everything in the nature of learned dissertations, which, though perhaps good in themselves, would militate against the objective I had in view. These remarks I feel, in justice, obliged to make, lest the book should be judged by a false standard, and with reference to ends I never proposed to reach.

I am fully conscious that I have said nothing in these notes that has not been expressed in more learned and elegant form by others; and if the complaint be made that we have already Commentaries enough on the Psalms, I may well seek shelter for

my humble efforts under the mantle of the learned Bellarmine, who says, in the Introduction to his own Commentary, “*tanta est Psalmorum obscuritas ut nullius labor in iis explicandis supervacaneus videri possit.*”

It is hardly necessary for me to add that if I have unconsciously written anything not in perfect harmony with the teaching of the Church, I unreservedly retract it.

It only remains for me to tender my sincere thanks to my Lord Bishop, Most Revd. Dr. O'Dwyer, for the interest he has taken in the work, and for the kindness and encouragement he has given me.

My best thanks are also due to the Very Revd. Dr. MacRory, Professor of Scripture and Hebrew, and now Vice-President of Maynooth College, who, in the midst of various and pressing duties, was good enough to look over most of the notes, and corrected many mistakes I had made. My only regret is that I could not leave him the MS. long enough to reap the benefit of more of his ripe scholarship. And lastly, I sincerely thank my friend, Revd. Michael Hayes, C.C., Monagay, for having helped me to correct the proofs.

P. V. H.

CONTENTS.

	PAGE
The Poetry of the Psalms,	i-iii
The Psalms in the Vulgate,	iii-vi
The Theology of the Psalms,	vi-xv
Decisions of the Biblical Commission,	xvi-xviii
Psalms i.-cl.,	I-257

INTRODUCTORY.

THE POETRY OF THE PSALMS

In every literature poetry is distinguished from prose not only by a certain grandeur of thoughts and ideas, but by a terse, touching, and brilliant style. In this respect the Hebrew artist differs little from his brothers of other climes, except perhaps that his flights of imagination are bolder, his colouring richer, his metaphors more profuse, and his hyperboles stronger. There is no corner of the globe that presents, within so small a compass, such abundance of images as Palestine. There we find all climatic conditions. It is the land of the mountain and the flood, the land of the sea and of the Jordan, the land flowing with milk and honey, and the land of the barren desert. Images suggestive of grace or grandeur are present at every step to the poet's eye—the cedars of Lebanon, the snowy peaks of Hermon, the lily of the valley, the rose plantations of Jericho. He can contemplate nature in all her wildest and most majestic aspects—the storm raging along the summit of the mountains, the majestic breakers of the ocean. It was truly, even more than the land of Scott, “meet nurse for a poetic child.”

The language also which the poet had at his disposal, though unfit for historical and argumentative prose, has no compeer in expressing the most delicate shades of religious feeling, or painting nature's grandeur.

What we call the forms of poetry—metre, rhyme, rhythm, alliteration, are not used to the same extent in all literatures; they vary according to the genius of the different languages. Greek and Latin verse is measured by the quantity of the syllables, French verse is constituted by the number of syllables and the rhyme, and so on. In Hebrew poetry there is no metre (although St. Jerome speaks of dactyles and spondees, in his introduction to the Book of Job), very little rhyme, a strong tendency to alliteration, and a stronger tendency to rhythm.

Although learned critics do not quite agree with some of these conclusions, they are all at one in saying that the distinguishing characteristic of Hebrew poetry is Parallelism. To Professor Lowth of Oxford (1753) is due the honour of inventing the expression. He defines parallelism as the correspondence of one verse with another. But lest the repetition of the same idea should become monotonous, the genius of the Hebrew poet has been able to invent several devices by virtue of which all semblance of monotony is eschewed. We find in the Psalms and other poetical portions of the Old Testament at least three species of parallelism—synonymous, antithetical, and rhythmical. We have synonymous parallelism when the two lines express exactly the same idea. Take, *e.g.*, Psalm cxiii.,

“When Israel went out from Egypt,
The house of Jacob from a barbarous people;
Judea became his sanctuary,
Israel his dominion.”

Here we have exactly the same thought expressed in the first and second line, and also in the third and fourth.

Antithetic parallelism is had when the two lines correspond by an opposition or antithesis of ideas, *e.g.*, Psalm xxxvi., 9.,

“Evil doers shall be cut off,
But they that wait upon the Lord shall inherit the land.
Faithful are the wounds of a friend,
But deceitful are the kisses of an enemy.” (*Prov.*, xxvii., 6.)

Rhythmical parallelism consists solely in a resemblance in the construction or measure, *e.g.*, Psalm xviii., 9.,

“The justices of the Lord are right, rejoicing hearts,
The commandment of the Lord is lightsome, enlightening
the eyes.”

It would be beyond the scope of these few remarks to dwell fully on the different means employed by the poet to introduce variety and eschew monotony in the use of this his favourite device. The following, however, are very much in evidence (1) the verb expressed in the first member of the couplet is understood in the second, cxiii., 1, 2; (2) the subject of the first becomes the

accusative case in the second, l. 7; (3) the parallelism is broken by various figures of speech—inversion, interrogation, exclamation, ellipsis. See Psalm l., 1, 2, vi., 4, xvii., 42, cxii., 1.

We have dwelt thus long on this subject not only because it gives us an insight into the literary beauties of the Bible but because, in many cases, it is a very great help towards the proper interpretation of the text. Take, *e.g.*, the Vulgate, “Fiat pax in virtute tua et abundantia in turribus tuis,” cxxi., 7. We know that here we have a case of synonymous parallelism, and therefore that the same idea is contained in both parts of the phrase, hence we conclude that since “in virtute” corresponds with “in turribus” it must mean the same thing, which it does, viz., “walls.”

And finally the proper understanding of the parallelism often helps us to determine the true reading. *E.g.*, “Foderunt manus meas et pedes meos, Dinumeraverunt omnia ossa mea.” The word in the present Hebrew text translated by “foderunt” is *Kaari*, which means “as a lion.” This is the reading not only of the Massoretic text but of nearly all the MSS.; yet because this reading destroys the parallelism, critics have unanimously agreed that the proper reading is not *Kaari* but *Kaarû* (*foderunt*).

THE PSALMS IN THE VULGATE.

There is no doubt that it is much easier to grasp the meaning of the Psalms in the original than in any translation. “Sciendum quid Hebraica veritas habeat,” says St. Jerome. But as all have not the time or opportunity of studying them in the Hebrew, and since the Church has adopted the Vulgate as her official copy, a few remarks that may help to throw light on its peculiarities will not be amiss.

The Vulgate, being a translation of the Septuagint, naturally partakes of its faults or perfections. Unfortunately for us, the Septuagint version of the Psalms, though free from substantial error, and containing the word of God, leaves much to be desired in detail. And though we do not at all wish to go so far as some modern critics who maintain that the Septuagint is wrong wherever it differs from the present Massoretic text, we must admit, that in many places, the translators worked upon an imperfect text and erred by supposing wrong vowel sounds and accents—a thing which was very easy since the vowel and accentual signs had not

yet been invented, and hence the difference between the original and it. Though the same remarks apply indiscriminately to the Septuagint and the Vulgate, I shall confine myself to the latter.

The causes which tend to make the Vulgate obscure may be classed under three heads—(a) the tenses of its verbs, (b) a slavish adhesion to a literal translation, (c) its use of a number of words in a sense peculiarly its own.

(a) There are only two tenses in Hebrew about the naming of which grammarians are not agreed. The important point for us, however, is, that, for all intents and purposes, each of these tenses may express present, past or future time. Now, the Vulgate regards one of these forms as a real past and the other as a real future, with the result that the Latin past and future tenses are used to express what may be really either past, present, or future in the mind of the psalmist. *E.g.*, “*Dominus regnavit, decorem indutus est*” (xcii.); the meaning of this is not that the Lord reigned and was clothed with glory in the past, but the Lord is King and is clothed with glory at the present moment. Hundreds of examples of this may be noticed.

Again it is a peculiarity of Hebrew syntax that when one tense depends upon another this dependence is marked by a change of tense. In such cases the Vulgate marks the change although it alters the sense of the phrase: *e.g.*, “*Beatus vir qui non abiit . . . non stetit . . . non sedit . . . meditabitur.*” This does not mean Blessed is the man that hath not walked . . . nor stood . . . nor sat . . . shall meditate, but blessed is the man that does not walk . . . nor stand . . . nor sit . . . but meditates.

(b) A good deal of ambiguity and misconception arises from a slavish adhesion to the original (or strictly speaking to the Septuagint). Paucity of adjectives is a remarkable trait of Hebrew, the result being that, to express a quality, another substantive has frequently to be added. Now, if the Vulgate translator had fully realised this, he ought, according to the genius of Latin, to have translated these substantives by adjectives. Instead of this we find such combinations as “*aqua refectionis*,” “*funiculus distributionis*,” “*virga directionis*,” which mean *refreshing water*, a *measuring rod*, a *just sceptre*. In this connection we also find a possessive adjective sometimes added to the second substantive which really belongs to the

first, *e.g.*, “*Deus justitiæ meæ*” does not mean God of my justice but my just God, “*virgam virtutis tuæ*” does not mean the sceptre of thy power, but thy powerful sceptre, etc. The name of God, used in this way, often expresses the idea of superlative excellence, *e.g.*, *cedrus Dei* means the highest cedar.

It is to be regretted also that the connecting particles are very often badly translated, *v. q.* *E.g.*, “*Anima mea in manibus meis semper et legem tuam non sum oblitus*,” the meaning of this phrase evidently is that though the psalmist’s life was continually in danger, still he did not forget the divine law; the second part of the line is adversative and the particle should be *sed* not *et*. There are many other points of which notice may be taken, but attention even to these will help the student of the Vulgate to come nearer to the true meaning of the original.

(c)—

Abusio, contempt.

Adhuc, still.

Aemulari, to be jealous of.

Anima, life, the pronoun I.

Arida, the earth.

Benedicere, to praise.

Bene placitum est, to be pleased with.

Bonum, for melius.

Calix, inheritance.

Cantabilis, worthy of praise.

Christus, anointed, King, Messiah.

Circumornatus, embellished.

Complacere, to wish well to, to be acceptable to.

Confessio, praise.

Contra, in presence of.

Contribulatus, contrite.

Convertere, to change, to be converted.

Cor, mind, soul, memory strength, the reflexive pronoun; *cor et cor*, with duplicity.

Cornu, strength, power.

Dare, give, make.

dirigere, abide.

Ecclesia, assembly.

Emigrare, to hunt away, to be shaken.

Etenim, etiam, sed.

Exercere, to meditate on.

Filia, the inhabitants.

Funes, inheritance.

Funiculus, path.

Humilis, lowly, base, vile.

In, in, with, because of.

Incola, stranger, sojourner.

Infernus, the abode of the dead.

Inspiratio, breath.

Intendere, to think of.

Jubilatio, praise.

Judicare, judge, to govern, protect.

Judicium, judgment, sentence, law.

Justificare, to declare innocent.

Justitia, justice, sanctity.

Lacus, the tomb.

Laudari, to boast, rejoice.

Magnificare, to rejoice.
Malignantes, evil doers.
Maturitas, the dawn.
Meditari, reflect, say, spend.
Mirificari, to honour exceedingly.
Mortificare, to kill.
Mortuos saeculi, those dead long since.
Multum, much, long time.
Necessitas, affliction, sorrow.
Nimis, much.
Nisi quia si=non.
Non omnis, none.
Obviare, to meet together.
Ossa, strength, vigour, the human frame.
Pauper, poor, afflicted.
Ponere, to do, to give.
Prosperari, to succeed.
Puer, servant.
Redimere, redeem, deliver, protect.
Resurgere, withstand.
Resurrectio, uprising.
Reverentia, shame, confusion.
Salutaris, saviour, salvation, deliverance.

Sanctificatio, holiness, sanctuary.
Selah, a musical note, most probably a direction to the orchestra to fall in, or for the music to assume a *forte* character.
Si, in many places means not.
Similitudo, a subject of derision.
Spiritus, wind, breath, soul, the holy Spirit of God.
Super, because of.
Supplantatio, fraud, imposition.
Unam for *unum* (*hanc* for *hoc*).
Usque quaque, absolutely.
Ut quid, why.
Vas, instrument, any object.
Velle, to take delight in.
Verbum, word, anything at all.
Via, conduct, man's life.
Virga, chastisement.
Virtus, strength, army, never virtue.
Virtutes, armies.
Voluntas, the object of the will.

THE THEOLOGY OF THE PSALMS.*

We are told in the Second Book of Kings that when David offered to build a temple to the Almighty, his offer was rejected because he was a man of war and blood. He must have felt the rebuke keenly, but he obeyed, and so pleased was Jehovah with his obedience that, although He did not permit him to build a material edifice, He allowed him to build a spiritual temple with

* Reprinted from the *Irish Ecclesiastical Record*, with the kind permission of the Editor, Very Rev. Canon Hogan, President of Maynooth College.

the spoils taken from his foes; and, we may add, one infinitely more splendid and enduring than even Solomon's in all its glory.

The walls of this mighty structure are conterminous with the whole field of Theology, and, therefore (dropping the simile), it is not our intention to touch upon all the matter dealt with therein, but there are a few topics connected with the interpretation of the Psalms that have been matter of discussion from the earliest times and that must prove interesting to every thoughtful reader of them.

Those which I mean to discuss in this paper are four: (*a*) How far are we to expect to find in the Psalms predictions of the Messiah? (*b*) the hope of future life? (*c*) what is the meaning of the assertions of innocence on the one hand, and (*d*) the terrible imprecations on the other?

There are modern Rationalists who contend that in none of the Psalms is there any true prediction of the Messiah; or if the Messianic hope finds any expression at all, so uncertain are the outlines and so dim is the colouring that it ceases to be little more than the faintest shadow. With these men it is not my intention to argue, as we hold no common premises. I shall content myself with saying that if you eschew from Jewish history the hope of Him who is to come there is no enigma comparable to it. In this expectation the Jewish people lived, moved, and had their being; it was their pillar of cloud by day and of fire by night; it is interwoven in the warp and woof of every page of their chequered history. And bearing in mind the promise given to David (2 *Kings* vii.) it would be far more difficult to account for the absence than for the presence of this hope, at least in *his* psalms.

Others, however, especially devotional and patristic interpreters, have gone to the opposite extreme.* Tertullian, for instance, says that nearly all the psalms are personal to Christ (*personam Christi sustinere*), and he regards the first as a prophecy of Joseph of Arimathea. St. Hilary remembered some who thought that everything in the Book of Psalms should be referred personally to our Lord, and that there was nothing therein that was not proper to Him (*nihil quam quod Ei sit proprium*). From the inscription *in finem* found in the titles of many of those

* See decision Biblical Commission, May 1, 1910.

sacred canticles, St. Augustine (in Psalm lix.) thought these were certainly Messianic, and his reason was *finis enim legis est Christus*; while we know that this inscription *in finem* is a translation of the Hebrew ^{נָצַח}, *lamnatzach*, for the chief musician or precentor. "Knowledge of Hebrew," says Dr. Barry,* "made St. Jerome the greatest among Latin commentators, the want of it led St. Augustine to employ his astonishing powers in speculations that avail hardly at all when we seek the true purport of Psalms and Prophecy, or would enter into the history of Israel." A devotional French writer named Champon published a work on the Psalms some years ago, and in it he sets down this thesis which, to his mind, is almost a matter of faith: "Le sens propre et vraiment littéral des Psaumes dans l'ensemble et au détail, a pour objet Jésus-Christ et son épouse la sainte Eglise, leurs mystères et leurs combats, leurs tribulations et leurs gloires."

But latterly, at least, all serious Catholic commentators have avoided both extremes. They admit, as they needs must, the Messianic element, and lay aside those imaginary interpretations by which the plain language of the Psalms is strained and distorted. Nevertheless, there exists a vast difference of opinion as to the principle of interpretation to be followed in the avowedly Messianic compositions. Some expositors there be who maintain that whenever our divine Lord or any New Testament writer quotes a psalm as applying to the Messiah, we are then and there bound to explain the whole as prophetic of Him. For, they argue, if this method of interpretation be not adhered to, we are left without rudder or compass to guide us. Where are we to draw the line? Are we to say of one verse: this is true of David; and of another: this is true of Christ. Left without some fixed rule we may take or reject what we please. We freely admit that at first blush this seems very plausible, but our common sense tells us we can never admit any canon of exposition which involves far greater difficulties than those it intends to surmount, and such, we submit, this is. For it would compel us to give words and phrases a meaning which is not their proper and natural one; as we find in many of the Psalms, parts of which were fulfilled in Christ's life or passion, terrible expressions

* *Tradition of Scripture*, p. 231.

of hatred and revenge, admissions of sinfulness, imprecations we should like to utter with bated breath. If, therefore, this canon were adopted we should be obliged to give to all these passages a distorted and altered meaning—an expedient no one would say we should have recourse to. For, although the Author of Sacred Scripture may intend a deeper meaning than that which lies on the surface, it would be an outrage on His wisdom to say He intended a different one.

Let us test the rule by a few examples. We have the authority of our Blessed Saviour that a portion of Psalm xl. is prophetic of Himself. In this occurs the well-known verse: "For even the man of My peace, in whom I trusted, who did eat bread with Me, hath greatly supplanted Me." It is highly instructive to notice how the Redeemer applies this to Himself. After introducing it with the formula "that the Scripture may be fulfilled," He drops the first part, viz.: "the man of My peace in whom I trusted"; for, knowing from the beginning who would betray Him, He could not have trusted Judas. Thus we seem to have our Lord's authority for taking not only a portion of a psalm, but even a part of a verse as relevant to His life and passion. But even if this be not conclusive, we submit that this very psalm before us deals a death-blow to the afore-mentioned canon of interpretation; for, to apply it fully to Christ is simply impossible. How, for example, interpret verse 5: "O Lord, be merciful to me, heal my soul, for I have sinned against Thee"; or verse 11: "But Thou, O Lord, have mercy on me, raise me up again, and I will requite them." I might verify the same truth by going through several of the Psalms. Moreover, in further proof of our position we may add that although nearly half of the Messianic quotations found in the New Testament are taken from the Book of Psalms, never does any inspired writer, or our Lord Himself, sanction a citation as relevant to the Christ in which a confession of sinfulness is found. And, in truth, this is what we should expect from the very nature of the case. The Psalms foreshadow Christ because the writers of them are types of Christ. Now it is of the essence of a type to be imperfect: it is by virtue of its imperfection that it becomes a prophecy.

Look, for instance, at David. Both he and our Saviour were engaged in forming a theocracy on earth. They both had enemies who tried every method which open violence, cunning,

or subtle fraud could suggest to subvert this kingdom : the greatest foes of both were pretended friends, and of each it may be written "his own received him not." But here the analogy ceases. Who would have the blasphemous hardihood to assert that the dark shadow which fell on David's life was typical of Him that knew no sin? And, therefore, the language in which that sin is confessed and repented of cannot be predicated of Christ. It is true, indeed, that God placed on Him the iniquities of us all, but personal sin is one thing, to be a victim for sin another.

We cannot say for certain how many of the Psalms are Messianic. We know that about thirty-six (almost one-fourth) are applied to our Lord by New Testament writers, but whether there are more we cannot be quite sure. Not all, however, of these are Messianic in the same way or to the same extent ; for there are some that even literally can find their fulfilment only in the Christ. Such would be ii., xv., xlv., lxxi., cix. Others, in their literal meaning, treat of David or some other personage in the Old Law, and only mystically of Christ. Such would be xxxiv., lxviii., cviii., and perhaps iii., iv., v., ix., x. And, finally, there are many that so treat of the just man in general that in their perfect and highest sense they can be understood only of Him who was just *par excellence*.

The mill of Heaven grinds slowly because it is eternal. Up to David's time very little was revealed of the Messiah, yet never was there an epoch when fallen man was left without hope. From the *Protoevangelium* the human race had learned that the woman's seed would, at some future time, crush the serpent's head. From the blessing of Noe it had known that salvation would come through the posterity of Shem, that in the seed of Abraham, Isaac and Jacob all nations would be blessed. The last-mentioned prophet foresaw that the sceptre would not pass from Judah until the advent of the Expected One. Through Moses, the Israelites learned that the future Saviour would be a great prophet, who was to be obeyed at the peril of one's soul. And, finally, to David it was revealed that His throne should last for ever, and that His seed should reign throughout the everlasting ages. But in the Psalms, especially the Davidic, the Messiah is clearly proclaimed in His triple rôle of King, Priest, and Prophet, as also His divine nature and eternal generation. "In these" (Psalm i.), says St. Ambrose, "not only is Jesus born for

us, but He suffers His passion, He dies, He rises again, He ascends into Heaven, and sits at the right hand of His Father."

We have said that the nature of a type is to be imperfect, and how beautifully we see this illustrated in the Prophet, Priest, and King of the Old Law—offices that find their highest perfection and significance in our Blessed Lord. The prophet was the man of God raised above the people to proclaim the truth. But he did not tell the whole truth. He spake as it was shown him—through a glass and in a dark manner—thus leading the minds of the people on to some greater prophet who would not only tell the whole truth, but be Himself the way, the truth, and the life. So, again, with the priest. The blood which he sprinkled on the day of atonement was that of a dumb animal which had no power to take away sin. He confessed his imperfection by offering sacrifice not only for the sins of the people, but for his own sin. God gave the type but showed his imperfections before the very eyes of the people, that He may thus teach them to look forward to that true Priest who was without sin, and would destroy sin for ever by the sacrifice of Himself. And as it was with the priest and prophet, so also was it with the king. He was the Lord's Anointed and intended as a model of Divine justice. But we know how Solomon disappointed the hopes that were centred in a reign that began so gloriously. After him the crown was divided in twain, and the fair image of godliness connected with the name of king became fainter and fainter. The poor and the widow and the orphan cried, and there was no one to help them. Again God gave the type, but smashed it in pieces that His people may look forward to Him who would be King of Justice and King of Peace. Your modern "higher critic" may scoff at this line of argument, but it was convincing to St. Paul, and it satisfies me also.

The question of future life, as dealt with in the Psalms, need not detain us long. Let us say at once that they furnish us with no certain proofs of this momentous doctrine. Only four or five passages at most can be quoted where even a flickering light from the eternal hills is thrown upon this truth. And even these are not thoroughly convincing: they insinuate a probability rather than point to a certainty. Nor need this cause us any alarm, if we remember that God's revelation in this, as in other matters, was gradual. Indeed, up to Daniel's time men seemed to speak

concerning immortality and a future life in rather uncertain accents. For it was according to the divine plan that the Jewish people should be witnesses of two great dogmas—that God was one and eternal, and that this eternal Being loves and cherishes those that obey Him and keep His laws. These were the two great fundamental truths upon which everything was to rest, and so great was their importance in His sight that He would suffer no rivals. And just as we do not expect to find the doctrine of grace formally discussed in St. John's Gospel, nor the divinity of Christ in the Epistle to the Romans, neither let us be surprised if this question of a future life is practically absent from the Psalms.

The eschatology of the Old Testament [says Dr. Delitzsch]* leaves a dark back-ground, which, as is designed, is divided by the New Testament revelation into light and darkness, and is to be illumined into a wide perspective extending into eternity beyond time. Everywhere where it begins to dawn in this eschatological darkness of the Old Testament it is the first morning rays of the New Testament sun-rise which is already announcing itself.

Up and down through the Psalter we come across expressions of innocence that have often been stumbling-blocks as if they smacked of the spirit of him who said: "My God, I thank Thee that I am not like the rest of men." We might meet this difficulty by saying that the consciousness of sin was not so deep in the Old as in the New Testament. For, after all is said and done, the two great facts that show sin in its true light are eternal punishment and the death of Christ. Of the first we have seen the Psalmist had no clear concept, and although he wrote of the sacrifice of the cross, and must have had some insight into its significance, still it had not yet been an accomplished fact, nor did he know, in full measure, the awful nature of that atonement. Therefore it is only natural to conclude that he was not aware of the dire malignity of that which caused it. Besides, the Spirit of God was not fully given until Pentecost, and although He was the source of justice in the Old as in the New Covenant, it needs no proof to say that His influence was far less then than now. At the same time we must admit that nowhere do we find in the world before Christ such a deep consciousness of sin as in the

* Introduction to the Psalms.

Psalm *Miserere*; and if at times we meet such expressions as "thou hast proved my heart, and visited it by night, thou hast tried me by fire, and iniquity hath not been found in me" (Psalm xvi. 3); and again: "the Lord will reward me according to my justice, and will repay me according to the cleanness of my hands" (Psalm xvii. 21)—they are not the feelings of the proud, boasting Pharisee but the honest confession of one who is striving to do his best and is not consciously committing sin. Had Paul of Tarsus written before Israel's sweet psalmist we might well say that such diction of the latter is simply an echo of the *nihil mihi conscius sum*.

We now come to the last question I mean to deal with in this paper, and one perhaps which has caused more real uneasiness than any of the others—the imprecations. I am not going to add anything new to the subject, but simply to put before my readers the more plausible opinions that have been put forward in this connection. It need hardly be said that the Rationalists make these imprecations one of their great charges against divine revelation. According to them, these expressions are quite incomprehensible; they are, as Hupfeld* calls them, *animi indomiti effrenataeque irae expressio*. With these we shall hold no controversy. Neither can we accept the well-meant solution put forward by many Catholic and Protestant commentators that the verbs, which are rendered in the Vulgate and English versions as optatives, may be equally well translated by the future. This is an exploded theory. Nor can we regard as orthodox the view of those who maintain that the prayers are contrary to the spirit of Christian charity, and are merely preserved as "monuments of antiquity."† This evidently cannot be true, since the Church has adopted them from the beginning and will use them as her prayers to the end of time. And, *apropos* of the explanation given by these commentators, viz., the want of charity evinced in these execrations, it may be well to note that the gulf between the law of charity as it existed under the Old Law and as it exists under the New is not at all so wide as many seem to think. They imagine that as regards charity many things may be good and lawful under the Mosaic ordinance which would be impious under

* Hupfeld *apud* Cornely, vol. ii., p. 123.

† Haneberg, p. 356.

the yoke of Christ. This is not so. For, whatever differences exist are to be taken, as St. Thomas tersely and truly puts it, *secundum perfectum et imperfectum*.* And so far is it from being true that in the Old Law the love of enemies was unknown and the hatred of enemies permitted that St. Paul (*Rom. xii.*) could find no better words to inculcate the love of enemies than those of the Book of Proverbs (xxv. 21).

Others account for these imprecations by the supposition that David, who was in many respects a type of our Lord, was in this also: that he saw into men's hearts. According to these there would be nothing uncharitable in our prayer if we were to ask Almighty God to send into hell at once such as He knows to be irretrievably plunged into hatred of Himself and His Church. Nay, when we consider the terrible ruin of innocence and virtue that even one bad man causes, it would seem to be the only charitable course. The question, therefore, is: Had David such a gift of discernment as would enable him to look into men's hearts and recognise reprobates? For if he had, it would only be natural that a Church which prays for the humiliation of her enemies in her own Litany, and which can discern what is heresy and what is not, should adopt as a large portion of her devotions the imprecatory psalms. In proof of David's being endowed with this charism they adduce such texts as 2 Kings xiv. 20; Ps. x. 6; xiii. 1; lxviii. 39. Here, then, according to these is the ground of these imprecations: David was gifted with an insight into the hearts of men, and saw those who would be irrecoverably lost, and prayed according to the mind of St. Paul when he said "let such a one be anathema."

The last opinion which I shall give seems to have been looked upon with greater favour by the Fathers, and is adopted by St. Thomas himself. According to this view the imprecations are merely prophecies. "We need great prudence here," says St. Chrysostom,† "for the words, if they are considered only as they are uttered, perturb many who do not give attention . . . but let no one be disquieted, it is a prophecy under the appearance of an imprecation." In the same strain Theoderet (in Psalm xxxiv.). And St. Thomas‡ says: "Ut omnia intelligantur prolata non ex zelo vindictae propriae sed divinae justitiae cui se conformant

* *Summa* ii., 1, q. 108, a. 3.

† In Ps. cviii.

‡ In Ps. xxxix.

justi." And in truth we find this hypothesis justified by several examples in the Sacred Volume. When the Almighty, for instance, brought into existence the creatures of the deep, He said: "increase and multiply, and fill the waters of the sea." This may be called a blessing if you will, but it is still a prophecy of their future fecundity. Again, is not Isaias predicting the destruction of Tyre when he says: "howl ye ships of the sea . . . be silent you that dwell on the island . . . be thou ashamed, O Sidon." Again, when he speaks of the New Jerusalem: "open ye the gates and let the just nation that keepeth the truth enter in," is he not predicting? "Come down, sit in the dust, O virgin daughter of Babylon, sit on the ground . . . take a mill-stone and grind meal . . . uncover thy shame, strip thy shoulder, make bare thy legs, pass over the rivers" (xlvii. 1). Who will say that this is not a prophecy?

And indeed we have the most convincing proof of this in the case of Judas. No more withering imprecations can be found than those uttered against this unfortunate man in Psalms lxviii. and cviii. And yet we have the authority of the Holy Ghost, through St. Peter, that these are simple predictions. "Men, brethren, the Scripture must needs be fulfilled which the Holy Ghost spoke before by the mouth of David concerning Judas"; and then he quotes Psalms lxviii. and cviii.

The divine element which lies at their heart [says Dr. Barry,* speaking of those imprecations] is an appeal to justice rudely conceived with violence in the expression and often a lack of pity in executing its behests. Could it well have been otherwise? Do you, at our day, though Christians, never call in times of war upon the God of Battles? or, if we saw with our eyes what it is they ask in their prayers for victory over the foe, should we think it very unlike the demand of a revengeful Israelite. To him every war was a holy war; the heathen and their gods fought against his God: an undeniable fact, since the triumph of Chemosh or Hadad would have carried with it the disappearance of Hebraism. If the Law had "weak and needy elements" in its ritual, so had it in its tribal morality; yet we have not quite solved the problem of Christian states and holy wars, nor is it long since the Turks were to Europe as the Amorites to Israel—a religious menace to be fought with prayers and the sword.

* *Traditions of Scripture*, p. 262.

DECISIONS OF THE BIBLICAL COMMISSION.

COMMISSIO DE RE BIBLICA

DE AUCTORIBUS ET DE TEMPORE COMPOSITIONIS PSALMORUM.

I. Utrum appellationes *Psalmi David*, *Hymni David*, *Liber psalmoreum David*, *Psalterium Davidicum*, in antiquis collectionibus et in Conciliis ipsis usurpatae ad designandum Veteris Testamenti Librum CL psalmoreum; sicut etiam plurium Patrum et Doctorum sententia, qui tenuerunt omnes prorsus Psalterii psalmos uni David esse adscribendos, tantam vim habeant, ut Psalterii totius unicus auctor David haberi debeat?

Resp. Negative.

II. Utrum ex concordantia textus hebraici cum graeco textu alexandrino aliisque vetustis versionibus argui iure possit, titulos psalmoreum hebraico textui praefixos antiquiores esse versione sic dicta LXX virorum; ac proinde si non directe ab auctoribus ipsis psalmoreum, a vetusta saltem iudaica traditione derivasse?

Resp. Affirmative.

III. Utrum praedicti psalmoreum tituli, iudaicae traditionis testes, quando nulla ratio gravis est contra eorum genuinitatem, prudenter possint in dubium revocari?

Resp. Negative.

IV. Utrum, si considerentur Sacrae Scripturae haud infrequentia testimonia circa naturalem Davidis peritiam, Spiritus Sancti charismate illustratam in componendis carminibus religiosis, institutiones ab ipso conditae de cantu psalmoreum liturgico, attributiones psalmoreum ipsi factae tum in Veteri Testamento, tum in Novo, tum in ipsis inscriptionibus, quae psalmis ab antiquo praefixae sunt; insuper consensus Iudaeorum, Patrum et Doctorum

Ecclesiae, prudenter denegari possit praecipuum Psalterii carminum Davidem esse auctorem, vel contra affirmari pauca dumtaxat eidem regio Psalti carmina esse tribuenda?

Resp. Negative ad utramque partem.

V. Utrum in specie denegari possit davidica origo eorum psalmorum, qui in Veteri vel Novo Testamento diserte sub Davidis nomine citantur, inter quos prae ceteris recensendi veniunt psalmus II *Quare fremuerunt gentes* ps. XV *Conserva me, Domine*; ps. XVII *Diligam te, Domine, fortitudo mea*; ps. XXXI *Beati quorum remissae sunt iniquitates*; ps. LXVIII *Salvum me fac, Deus*; ps. CIX *Dixit Dominus Domino meo*?

Resp. Negative.

VI. Utrum sententia eorum admitti possit qui tenent, inter psalterii psalmos nonnullos esse sive Davidis sive aliorum auctorum, qui propter rationes liturgicas et musicales, oscitantiam amanuensium aliasve incompertas causas in plures fuerint divisi vel in unum coniuncti; itemque alios esse psalmos, uti *Miserere mei, Deus*, qui ut melius aptarentur circumstantiis historicis vel solemnitatibus populi iudaici, leviter fuerint retractati vel modificati, subtractione aut additione unius alteriusve versiculi, salva tamen totius textus sacri inspiratione?

Resp. Affirmative ad utramque partem.

VII. Utrum sententia eorum inter recentiores scriptorum, qui indiciis dumtaxat internis innixi vel minus recta sacri textus interpretatione demonstrare conati sunt non paucos esse psalmos post tempora Esdrae et Nehemiae, quinimo aevo Machabaeorum, compositos, probabiliter sustineri possit?

Resp. Negative.

VIII. Utrum ex multiplici sacrorum Librorum Novi Testamenti testimonio et unanimi Patrum consensu, fatentibus etiam iudaicae gentis scriptoribus, plures agnoscendi sint psalmi prophetici et messianici, qui futuri Liberatoris adventum, regnum, sacerdotium, passionem, mortem et resurrectionem vaticinati sunt; ac proinde reiicienda prorsus eorum sententia sit, qui indolem

psalmorum prophetica ac messianica pervertentes, eadem de Christo oracula ad futuram tantum sortem populi electi praenuntiandam coarctant?

Resp. Affirmative ad utramque partem.

Die autem 1 Maii, 1910, in audientia utrique Rmo Consultori ab actis benigne concessa, Sanctissimus praedicta responsa rata habuit ac publici iuris fieri mandavit.

Romae, 1 Maii, 1910.

FULCRANUS VIGOUROUX, P.S.S.,

LAURENTIUS JANSSENS, O.S.B.,

Consultores ab actis.

PSALM I.

INTRODUCTION. As the prize is declared before the contest, so this book, the companion of the Church and of the individual in their contests, proclaims the reward—blessedness. Both David and the Son of David began their teaching with a blessing. The psalmist extols the blessedness of the just man, who is described *negatively* as turning away from the counsels of the wicked, v. 1, and then *positively* as having his thoughts turned upon the Divine Law, v. 2. Under a pleasing simile he next delineates the prosperity that attends him in all his ways, and in contrast to this the misery which is the inseparable companion of the wicked, v. 3, 4; the former, therefore, shall be exalted above the latter, v. 5, 6. This psalm has no title. It is a sort of preface to the others.

PSALMUS PRIMUS.

1. BEATUS vir, qui non abiit in consilio impiorum, et in viâ peccatorum non stetit, et in cathedrâ pestilentiae non sedit :

2. Sed in lege Domini voluntas ejus, et in lege ejus meditabitur die ac nocte.

3. Et erit tanquam lignum, quod plantatum est secus decursus aquarum, quod fructum suum dabit in tempore suo :

et folium ejus non defluet : et omnia quaecumque faciet prospera buntur.

PSALM I.

1. BLESSED is the man who hath not walked in the counsel of the ungodly, nor stood in the way of sinners, nor sat in the chair of pestilence.

2. But his will is in the law of the Lord, and on his law he shall meditate day and night.

3. And he shall be like a tree which is planted near the running waters, which shall bring forth its fruit, in due season.

And his leaf shall not fall off : and all whatsoever he shall do shall prosper.

1. "*Hath not walked.*" All the verbs in this verse should be read in the present time (see Introductory Article, "Psalms in the Vulgate"). That the just should be described negatively has its reason in the proneness of human nature to evil. Hence also the predominantly negative form of the Commandments. Notice the way in which a man grows gradually hardened in sin—he *walks* in the way of the ungodly, *stands* in the way of sinners, and, lastly, *sits* among scoffers (better than *pestilence*).

2. "*Will,*" better "*delight.*"

3. We cannot fully appreciate the vividness which this picture conveyed to the Eastern mind, for when all else was barren and bare, the brooks of water had their strips of verdure and there the trees flourished luxuriantly. Cf. *Job* viii. 16.

4. Non sic impii, non sic : sed tanquam pulvis, quem projicit ventus a facie terræ.

5. Ideo non resurgent impii in judicio : neque peccatores in concilio justorum.

6. Quoniam novit Dominus viam justorum : et iter impiorum peribit.

4. Not so the wicked, not so : but like the dust, which the wind driveth from the face of the earth.

5. Therefore the wicked shall not rise again in judgment : nor sinners in the council of the just.

6. For the Lord knoweth the way of the just : and the way of the wicked shall perish.

4. "*Dust*," literally, chaff. The same simile is used by the Baptist, Matt, iii. 12, and to understand its force we must remember that in Palestine the threshing-floors are placed upon the hills; they throw the threshed corn aloft until the wind drives the chaff away.

5. "*Shall not rise again*." The original *Jakumu* here rather means *stand*, i.e., the wicked shall be defeated.

"*Judgment*" refers primarily to God's just dealings with the sinner, but probably reaching farther to the day of judgment.

6. "*Knoweth*," i.e., regards with love and approbation, same as in Matt., xxv., 12, where the form is negative, "I know you not."

PSALM II.

It is now quite impossible to say what local or national events, if any, may have occasioned this psalm. But whatever these events may have been they are swallowed up in the universal and eternal. For whether we look at the internal evidence, the long line of tradition, or the authority of the New Testament, the conclusion forces itself upon us that we have here a Messianic psalm. Every other individual but the Messiah is excluded by vv. 2 and 6, where the names "King" and "Christ" are given Him in a sense which implies dominion over the earth. To the same effect speaks v. 12, where the King is distinctly called "Son of God" according to the Hebrew; and verse 8, where the uttermost parts of the earth are given Him for an inheritance, is true of no earthly ruler. Even the Rabbis Rashi and Simchi and such men as Eichorn and Rosenmüller admit that such was its earliest interpretation. It is referred to Christ in *Acts* iv., 25, xiii., 33, *Heb.*, i., v. 5. Its form is dramatic, the action being carried on by speakers who take their parts successively. In 1-3 the Psalmist sees with wonder the nations and their princes conspiring to cast off the yoke of Jehovah and His Anointed; 4-6, Jehovah mocks their designs; 7-9, the Anointed King announces his charter, which assures him of victory; 10-13, as a consequence of this

vision the sacred poet counsels the rebels to submit to the rule of their lawful King.

PSALMUS II.

1. QUARE fremuerunt gentes, et populi meditati sunt inania?
 2. Astiterunt reges terræ, et principes convenerunt in unum adversus Dominum, et adversus Christum ejus.
 3. Dirumpamus vincula eorum: et projiciamus a nobis jugum ipsorum.

4. Qui habitat in cœlis irridebit eos: et Dominus subsannabit eos.

5. Tunc loquetur ad eos in irâ suâ, et in furore suo conturbabit eos.

6. Ego autem constitutus sum rex ab eo super Sion montem sanctum ejus, prædicans præceptum ejus.

7. Dominus dixit ad me: Filii mei es tu, ego hodie genui te.

8. Postula a me, et dabo tibi gentes hæreditatem tuam, et possessionem tuam terminos terræ.

9. Reges eos in virgâ ferreâ, et tanquam vas figuli confringes eos.

PSALM II.

1. WHY have the Gentiles raged, and the people devised vain things?

2. The kings of the earth stood up, and the princes met together, against the Lord, and against his Christ.

3. Let us break their bonds asunder: and let us cast away their yoke from us.

4. He that dwelleth in heaven shall laugh at them: and the Lord shall deride them.

5. Then shall he speak to them in his anger, and trouble them in his rage.

6. But I am appointed king by him over Sion his holy mountain, preaching his commandment.

7. The Lord hath said to me: Thou art my son, this day have I begotten thee.

8. Ask of me, and I will give thee the Gentiles for thy inheritance, and the utmost parts of the earth for thy possession.

9. Thou shalt rule them with a rod of iron, and shalt break them in pieces like a potter's vessel.

3. These are the words of the rebels, "*their bonds*," "*their yoke*," i.e., of Jehovah and His Christ, the metaphor being borrowed from restive animals that break their cords and throw off the yoke. Cf. *Isaias*, x., 27.

6. These are the words of Jehovah not of Christ, the correct reading being, "I have appointed my King in Sion." A new verse should begin where the Vulgate has *prædicans* and our translation *preaching*, and in it the Anointed speaks and says, "I will proclaim His (Jehovah's) decree." I am King not merely by the will of man but by Jehovah's will.

7. This is Jehovah's decree. "*Thou art my son*," some, as Augustine, see here the eternal generation of Christ; others say it means—this day have I declared you my son by investing you with kingly dignity; St. Paul's seeing the fulfilment of these words in Christ's Resurrection need cause no difficulty as the Resurrection is only the due complement of Christ's eternal sonship.

8. Jehovah's love for the Messiah can refuse him nothing.

9. If the nations disobey the Messiah, he will be to them not a Saviour but a judge. "Behold this child is set up for the ruin and resurrection of many." The "*rod of iron*" and the "*potter's vessel*" indicate the strength of the Messiah's rule and the utter helplessness of those who oppose it.

10. Et nunc, reges, intelligite: erudimini, qui judicatis terram.

11. Servite Domino in timore: et exultate ei cum fremore.

12. Apprehendite disciplinam, nequando irascatur Dominus, et pereatis de viâ justâ.

13. Cum exarserit in brevi ira ejus, beati omnes qui confidunt in eo.

10. And now, O ye kings, understand: receive instruction, you that judge the earth.

11. Serve ye the Lord with fear: and rejoice unto him with trembling.

12. Embrace discipline, lest at any time the Lord be angry, and you perish from the just way.

13. When his wrath shall be kindled in a short time, blessed are all they that trust in him.

10. "*Understand*," literally, be wise; the psalmist, hearing the words of Jehovah and Christ draws the only rational conclusion that can be drawn, viz., he counsels the rebel kings to be wise and submit to the Messiah's yoke.

12. "*Embrace discipline*." The Hebrew words of which this is a translation are *nash-shekubar*, and very many different interpretations have been given to them. Let it suffice here to say that the best modern critics translate them "kiss the son," i.e., show homage to the Messiah above-mentioned.

13. Literally, "for soon His wrath is kindled."

PSALM III.

This was written by David when he fled from his rebellious son Absalom. It consists of three strophes or divisions:—I., 2-3, the present distress; II., 4-7a., the recollection of mercy and help in the past gives him a sense of security even now; III., 7b.-9, a prayer for aid against his foes and a blessing upon his people.

PSALMUS III.

1. Psalmus David, cùm fugeret a facie Absalom filii sui.

2. DOMINE, quid multiplicati sunt qui tribulant me? multi insurgunt adversum me.

3. Multi dicunt animæ meæ: Non est salus ipsi in Deo ejus.

4. Tu autem, Domine, susceptor meus es, gloria mea, et exaltans caput meum.

5. Voce meâ ad Dominum clamavi: et exaudivit me de monte sancto suo.

6. Ego dormivi, et soporatus sum: et exurrexi, quia Dominus suscepit me.

7. Non timebo millia populi circumdantis me: exurge, Domine, salvum me fac, Deus meus.

PSALM III.

1. The psalm of David when he fled from the face of his son Absalom.

2. WHY, O Lord, are they multiplied that afflict me? many are they who rise up against me.

3. Many say to my soul: There is no salvation for him in his God.

4. But thou, O Lord, art my protector, my glory, and the lifter up of my head.

5. I have cried to the Lord with my voice: and he hath heard me from his holy hill.

6. I have slept and have taken my rest: and I have risen up, because the Lord hath protected me.

7. I will not fear thousands of the people, surrounding me: arise, O Lord; save me, O my God.

8. Quoniam tu percussisti omnes
adversantes mihi sine causâ: dentes
peccatorum contrivisti.

9. Domini est salus: et super popu-
lum tuum benedictio tua.

8. For thou hast struck all them
who are my adversaries without
cause: thou hast broken the teeth of
sinners.

9. Salvation is of the Lord: and
thy blessing is upon thy people.

One would think from the title that we should find in the psalm clearly-defined notes of time and distinct personal allusions to David's enemies. But no. So thoroughly did David realise his divine mission to give to the Church a treasury of sacred poetry for comfort, edification, and instruction, that he looked upon all the events of his own life as typical of similar ones in the lives of his brethren. He considered himself their spokesman and understood that the comfort given to himself was equally destined for them. Hence we find in this and similar psalms a constant tendency to subordinate the particular to the universal. And herein lies the chief beauty and utility of the psalms—that we may apply almost every one of them to our own spiritual lives. David had his enemies, so have we; David had his false friends, so have we; David knew to whom to turn for help in time of need, so ought we. And as Martinay beautifully says in his commentary, "if we wish to read the psalms with profit we must apply to ourselves the events of David's life."

PSALM IV.

In the previous psalm David says, "I have slept and taken my rest and have risen up," in this he says, "I will lay me down and sleep." Evidently then there is a connection between them. That was a morning hymn, this an evening one. That was written from a deep sense of gratitude for the peaceful rest which followed an anxious day—this from a confidence begotten of previous experience. The psalm consists of three unequal strophes:—I., v. 2, the cry to Jehovah; II., 3-6, a solemn warning addressed to his enemies; III., 7-10, his confidence in God.

PSALMUS IV.

1. In finem in carminibus, Psalmus
David.

PSALM IV.

1. Unto the end, in verses. A psalm
for David.

1. "*Unto the end*," "*in finem*." As this title occurs in 55 psalms we had better explain it once for all. It translates the

2. CUM invocarem exaudivit me
Deus justitiæ meæ: in tribulatione
dilatasti mihi.

Miserere mei, et exaudi orationem
meam.

3. Filii hominum usquequo gravi
corde? ut quid diligitis vanitatem,
et quæritis mendacium?

4. Et scitote quoniam mirificavit
Dominus sanctum suum: Dominus
exaudiet me cùm clamavero ad eum.

5. Irascimini, et nolite peccare:
quæ dicitis in cordibus vestris, in
cubilibus vestris compungimini.

6. Sacrificate sacrificium justitiæ,
et sperate in Domino. Multi dicunt:
Quis ostendit nobis bona?

2. WHEN I called upon him, the God
of my justice heard me: when I was
in distress, thou hast enlarged me.

Have mercy on me: and hear my
prayer.

3. O ye sons of men, how long will
you be dull of heart? Why do you
love vanity, and seek after lying?

4. Know ye also that the Lord hath
made his holy one wonderful: the
Lord will hear me when I shall cry
unto him.

5. Be ye angry, and sin not: the
things you say in your hearts, be sorry
for them upon your beds.

6. Offer up the sacrifice of justice,
and trust in the Lord: many say, Who
sheweth us good things?

Hebrew word *lamenatseah*, which means one who has acquired proficiency or superiority in some line of learning. Here it means "for the chief musician or precentor whose duty it was to train the Levite choristers." "Its being prefixed to a psalm therefore defines it as belonging to the songs of the Temple worship that require musical accompaniment" (Delitzsch). The Septuagint translates it *εις το τέλος*, by which it probably means "for the execution or singing in the choir"; hence the Vulgate *in finem* and the English *unto the end*, which convey no meaning.

2. "*When I called*," literally, hear me calling, O God. "*My justice*," i.e., the author of my justice or the avenger of my misjudged justice. "*Enlarged*," i.e., Thou who hast expanded my straitened heart and freed me.

3. "*Sons of men*," David's enemies. "*Dull of heart*," literally, how long will my royal honour be a subject of reproach to you? "*Love vanity and seek lying*," i.e., why seek ye every lying pretext in order to trail my kingly honour in the mire?

4. "*Also*," better "then," "know ye then that Jehovah hath selected me (David his holy one), specially." David rightly looks upon his elevation from the sheepfold to the throne as a special act of Divine Providence.

5. "*Be angry*," better "tremble" (before God) and sin not (against Him). "*The things you say*," literally, commune with your hearts upon your beds (i.e., in a retired place) and cease "(from the evil you are plotting against me)."

6. "*Sacrifice of justice*," one which God will accept, i.e., one offered with clean hands and pure heart, not that which you offer at present while you are meditating my murder. "*Many say*," i.e., many of you my companions in exile say. "*Who sheweth us good things*," i.e., who shall give us salvation from our present difficulties?

7. Signatum est super nos lumen vultus tui, Domine: dedisti lætitiā in corde meo.

8. A fructu frumenti, vini, et olei sui, multiplicati sunt.

9. In pace in idipsum dormiam, et requiescam:

10. Quoniam tu, Domine, singulariter in spe constituisti me.

7. The light of thy countenance. O Lord, is signed upon us: thou hast given gladness in my heart.

8. By the fruit of their corn, their wine, and oil, they are multiplied.

9. In peace in the self same I will sleep, and I will rest:

10. For thou, O Lord, singularly hast settled me in hope.

7. "*Signed upon us.*" This is a petition "pour out upon us the light," etc.; it is an answer to the question just put by David's companions—an example of his great faith; the result of that light will be gladness in his heart.

8. Literally, (and a gladness) greater than when their corn and wine abound, *i.e.*, my enemies place their happiness in earthly things, but God has given me a better and nobler joy than that of vintage or harvest. [The Vulgate and English texts are very misleading here.]

9. "*In the self-same,*" *i.e.*, at once, the moment I lie down I sleep.

10. Literally, for Thou, O Lord, alone makest me dwell securely.

PSALM V.

This psalm consists of four strophés. In I., v. 2-5*a*, he calls upon the Lord and asks Him to hear his prayer. In II., 5*b*-7, he grounds his prayer on the sanctity of God. In III., 8-11*a*, he goes with confidence to the Temple to pray against his enemies for they are wicked. IV., 11*b*-13, let the wicked be condemned and the just rejoice.

PSALMUS V.

1. In finem pro eā, quæ hæreditatem consequitur, Psalmus David.

2. VERBA mea auribus percipe, Domine, intellige clamorem meum.

3. Intende voci orationis meæ, rex meus et Deus meus.

4. Quoniam ad te orabo: Domine, mane exaudies vocem meam.

PSALM V.

1. Unto the end, for her that obtaineth the inheritance. A psalm for David.

2. GIVE ear, O Lord, to my words, understand my cry.

3. Hearken to the voice of my prayer, O my King and my God.

4. For to thee will I pray: O Lord, in the morning thou shalt hear my voice.

1. "*For her that obtaineth,*" etc. This is a translation of *El-han-nechiloth*, and without going into a long controversy, it means probably "on the flute," *i.e.*, this psalm was to be sung to a flute accompaniment; that the flute was used in the Temple service we have the evidence of *Is.*, xxx., 29. The Vulgate translates it "pro hæreditatibus," as in it the *lots* or inheritance of the just and wicked are described.

5. Mane astabo tibi et videbo : quoniam non Deus volens iniquitatem tuam.

6. Neque habitabit juxta te malignus : neque permanebunt injusti ante oculos tuos.

7. Odisti omnes, qui operantur iniquitatem : perdes omnes, qui loquuntur mendacium.

Virum sanguinum et dolosum abominabitur Dominus :

8. ego autem in multitudine misericordiae tuae,

introibo in domum tuam : adorabo ad templum sanctum tuum in timore tuo.

9. Domine, deduc me in justitiam tuam : propter inimicos meos dirige in conspectu tuo viam meam.

10. Quoniam non est in ore eorum veritas : cor eorum vanum est.

11. Sepulchrum patens est guttur eorum, linguis suis dolose agebant, judica illos, Deus.

Decidant a cogitationibus suis, secundum multitudinem impietatum eorum expelle eos, quoniam irritaverunt te, Domine.

12. Et latentur omnes, qui sperant in te, in aeternum exultabunt : et habitabis in eis.

Et gloriabuntur in te omnes, qui diligunt nomen tuum.

13. quoniam tu benedices justo.

Domine, ut scuto bonae voluntatis tuae coronasti nos.

5. In the morning I will stand before thee, and will see : because thou art not a God that wiltest iniquity.

6. Neither shall the wicked dwell near thee nor shall the unjust abide before thy eyes.

7. Thou hatest all the workers of iniquity : thou wilt destroy all that speak a lie.

The bloody and the deceitful man the Lord will abhor.

8. But as for me in the multitude of thy mercy.

I will come into thy house ; I will worship towards thy holy temple, in thy fear.

9. Conduct me, O Lord, in thy justice : because of my enemies, direct my way in thy sight.

10. For there is no truth in their mouth : their heart is vain.

11. Their throat is an open sepulchre : they dealt deceitfully with their tongues : judge them, O God.

Let them fall from their devices : according to the multitude of their wickednesses cast them out : for they have provoked thee, O Lord.

12. But let all them be glad that hope in thee : they shall rejoice for ever, and thou shalt dwell in them.

And all they that love thy name shall glory in thee :

13. For thou wilt bless the just.

O Lord, thou hast crowned us, as with a shield of thy good will.

5. "Will see," i.e., will keep watch, will meditate.

6. There is no welcome for the wicked in God's presence.

8. "Towards thy holy temple." There is reference here to the tabernacle on Mount Zion in which was the Ark of the Covenant. The Temple had not yet been built. "In thy fear," i.e., out of reverence due to Thee.

9. "In thy justice," in virtue of that attribute by which Thou dost defend the innocent against the wicked.

11. "Open sepulchre." Either because they emit pestilence or because men may fall victims to their specious promises as one would fall into an open sepulchre if not careful.

PSALM VI.

This is the first of the penitential psalms. We can scarcely imagine anything more sadly tender and touching. Although it finds appropriate utterance in the mouth of a repentant sinner, it is not necessary to suppose that it was composed by David

oppressed by sin, but rather by other misfortunes. There is no reference to sin in it. It consists of three strophes. I., 2-4, an appeal to the mercy of God that He may not chastise him in His anger; II., 5-8, the reasons why God ought to hear him are two-fold—(a) because when death comes he can praise Him no longer, (b) the psalmist's deep misery; III., 9-11, God has heard his prayer; his enemies shall be confounded.

PSALMUS VI.

1. In finem in carminibus, Psalmus David, pro octavâ.

2. DOMINE, ne in furore tuo arguas me, neque in irâ tuâ corripias me.

3. Miserere mei, Domine, quoniam infirmus sum : sana me, Domine, quoniam conturbata sunt ossa mea.

4. Et anima mea turbata est valde : sed tu, Domine, usquequo?

5. Convertere, Domine, et eripe animam meam : saluum me fac propter misericordiam tuam.

6. Quoniam non est in morte qui memor sit tui : in inferno autem quis confitebitur tibi?

PSALM VI.

1. Unto the end, in verses, a psalm for David, for the octave.

2. O LORD, rebuke me not in thy indignation, nor chastise me in thy wrath.

3. Have mercy on me, O Lord, for I am weak : heal me, O Lord, for my bones are troubled.

4. And my soul is troubled exceedingly : but thou, O Lord, how long?

5. Turn to me, O Lord, and deliver my soul : O save me for thy mercy's sake.

6. For there is no one in death, that is mindful of thee : and who shall confess to thee in hell?

1. "*For the octave*," either to be accompanied by the octochord (harp of eight chords), or as we think more probable, to be sung by bass voices in contrast to those psalms that were sung by female or soprano voices. (*El Alamothe*).

2. Many commentators understand this verse as implying that David does not object to God's chastisements if only not sent in wrath. We think it more probable, however, that in the present instance he prays for a complete suspension of punishment as he is already brought to that point beyond which he cannot bear more. The contrast therefore is not between a chastisement in love and a chastisement in anger, but between a loving deliverance and punishment.

3. "*Weak*" in body, worn out. "*Bones are troubled*," i.e., the whole body was faint because the heart was broken with anguish.

4. Not only does he suffer in his body (bones), but in his soul. "*How long*," so deep is his emotion that he cannot finish the sentence—how long will you delay your mercy?

5. "*Turn*," literally, return, it seems to the suffering psalmist that God has been away from him.

6. He asks that his punishment may be removed that he may live, and he pleads for life that he may have an opportunity of consecrating it to God. "*Mindful of thee*," "*confess to thee*," mean the same thing—praise thee. "*Hell*," in Hebrew *sheol*, this

7. Laboravi in gemitu meo, lavabo per singulas noctes lectum meum : lacrymis meis stratum meum rigabo.

8. Turbatus est a furore oculus meus : inveteravi inter omnes inimicos meos.

9. Discedite a me, omnes qui operamini iniquitatem : quoniam exaudivit Dominus vocem fletus mei.

10. Exaudivit Dominus deprecationem meam, Dominus orationem meam suscepit.

11. Erubescant, et conturbentur vehementer omnes inimici mei : convertantur et erubescant valde velociter.

7. I have laboured in my groanings, every night I will wash my bed. I will water my couch with my tears.

8. My eye is troubled through indignation : I have grown old amongst all my enemies.

9. Depart from me, all ye workers of iniquity : for the Lord hath heard the voice of my weeping.

10. The Lord hath heard my supplication : the Lord hath received my prayer.

11. Let all my enemies be ashamed, and be very much troubled : let them be turned back, and be ashamed very speedily.

does not mean the hell of the damned. The Hebrew poets and prophets had not *clear* ideas of immortality or life beyond the grave. It remained for our Lord to throw light on those stupendous questions. David and the other writers of the psalms knew of only one resting place for the dead in the bowels of the earth where they lived a kind of dying life, secluded from the light of the world and from God's presence.

7. and 8. A further description of his misery, "*Eye troubled with indignation*," i.e., sunken with grief. "*I have grown old*," literally, my eye hath waxed old on account of my enemies.

9. "The prayers of tears are more useful than those of words," St. Maximus; "Oratio Deum lenit, lacryma cogit" (Anselm).

PSALM VII.

This psalm was occasioned by the "words" or charges of an individual named Cush or Chusi the Benjamite. These charges were both bitter and untrue. They lighted up in David's honest heart a fire of indignation, and in this passionate outpouring he repels the foul calumnies. It consists of three strophes. I., 2-6, a prayer to be defended from this enemy of whose charges he is innocent; II., 7-10, an appeal to the God of Justice to defend him publicly by pronouncing sentence on his enemy with confidence as to the result; III., 8-11, a confident hope that the evils which this man wishes him may fall on his own head if he desist not.

PSALMUS VII.

1. Psalmus David, quem cantavit Domino pro verbis Chusi filii Jemini.

PSALM VII.

1. The psalm of David which he sung to the Lord, for the words of Chusi the son of Jemini.

1. "*For the words*," on account of the charges. Chusi was one of Saul's partisans who was conspicuous among the calumniators of David: it is impossible to identify him. "*Jemini*," a patronymic of Benjamin.

2. DOMINE Deus meus, in te speravi :
salvum me fac ex omnibus perse-
quentibus me, et libera me.

3. Nequando rapiat ut leo animam
meam, dum non est qui redimat,
neque qui salvum faciat.

4. Domine Deus meus, si feci istud,
si est iniquitas in manibus meis :

5. si reddidi retribuētibus mihi
mala, decidam meritò ab inimicis
meis inanis.

6. Persequatur inimicus animam
meam, et comprehendat, et conculcet
in terrâ vitam meam, et gloriam
meam in pulverem deducat.

7. Exurge, Domine, in irâ tuâ : et
exaltare in finibus inimicorum
meorum.

Et exurge, Domine Deus meus, in
præcepto quod mandasti :

8. et synagoga populorum circum-
dabit te.

2. O LORD my God, in thee have I
put my trust : save me from all them
that persecute me, and deliver me.

3. Lest at any time he seize upon
my soul like a lion, while there is no
one to redeem me, nor to save.

4. O Lord my God, if I have done
this thing, if there be iniquity in my
hands :

5. If I have rendered to them that
repaid me evils, let me deservedly fall
empty before my enemies.

6. Let the enemy pursue my soul, and
take it, and tread down my life on the
earth, and bring down my glory to the
dust.

7. Rise up, O Lord, in thy anger :
and be thou exalted in the borders of
my enemies.

And arise, O Lord my God, in the
precept which thou hast commanded :
8 and a congregation of people shall
surround thee.

3. "*He*," mark the change from the plural of v. 2; there is evidently some individual before his mind—perhaps Saul, or it may be that David personifies his foes representing them as one person. "*My soul*," my life. "*Like a lion*," this similitude of the lion who tears in pieces his victim is employed to make the Almighty all the more inclined to protect him.

4. This is the protasis of a conditional proposition, "*this thing*," viz., of which I am accused by Cush or that which immediately follows in v. 5. The Hebrew reads, "if I have rendered evil to him that was at peace with me or spoiled him that was without cause my enemy"—these are the charges brought against him. Cf. 1 Kings, xxiv.

6. The apodosis—if these things be true then let my enemy, etc.

7. "*Be thou exalted*," lift thyself up. "*In the borders*," Hebrew, "against the furies"; the Septuagint (which the Vulgate follows) is accountable here, as in many other places, for the bad translation; it confounds the Hebrew word *abroth* (fury) with *abrim* (borders or boundaries). *Precept . . . commanded*, i.e., rise up in my behalf to that just judgment (precept) which Thou hast shown forth in Thy holy law; in other words, Thou art the God of Justice, give an example now by judging between me and my accusers.

8. "*And a congregation*," literally, let a congregation of people come about Thee. "*For their sakes*," Hebrew, "over it" (the congregation) return Thou on high. The Lord is represented as coming down from Heaven to judge between the psalmist and his enemies, around Him are gathered the people, judgment is delivered, and over the heads of the people Jehovah again returns to Heaven.

Et propter hanc in altum regredere :

9. Dominus judicat populos.
Judica me, Domine, secundum justitiam meam, et secundum innocentiam meam super me.

10. Consumetur nequitia peccatorum, et diriges justum, scrutans corda et renes Deus.

Justum.

11. adjutorium meum a Domino, qui salvos facit rectos corde.

12. Deus judex justus, fortis, et patiens : numquid irascitur per singulos dies ?

13. Nisi conversi fueritis, gladium suum vibrabit : arcum suum tetendit, et paravit illum.

14. Et in eo paravit vasa mortis, sagittas suas ardentibus effecit.

15. Ecce parturit iniquitiam : concepit dolorem, et peperit iniquitatem.

16. Lacum aperuit, et effodit eum : et incidit in foveam, quam fecit.

17. Convertetur dolor ejus in caput ejus : et in verticem ipsius iniquitas ejus descendet.

18. Confitebor Domino secundum justitiam ejus : et psallam nomini Domini altissimi.

And for their sakes return thou on high. 9 The Lord judgeth the people.

Judge me, O Lord, according to my justice, and according to my innocence in me.

10. The wickedness of sinners shall be brought to nought ; and thou shalt direct the just : the searcher of hearts and reins *is* God.

Just *is* my help from the Lord : who saveth the upright of heart.

12. God is a just judge, strong and patient : is he angry every day ?

13. Except you will be converted, he will brandish his sword : he hath bent his bow, and made it ready.

14. And in it he hath prepared the instruments of death, he hath made ready his arrows for them that burn.

15. Behold he hath been in labour with injustice : he hath conceived sorrow, and brought forth iniquity.

16. He hath opened a pit and dug it : and he is fallen into the hole he made.

17. His sorrow shall be turned on his own head : and his iniquity shall come down upon his crown.

18. I will give glory to the Lord according to his justice : and will sing to the name of the Lord the most high.

9. The Lord is judge of the whole world (people) : so now let Him judge me.

12. There is some difference of reading here. The best supported seems to be, "God judgeth the just, God is angry every day" (with the wicked). It is not a question but a statement.

13. "*Except you,*" *i.e.*, except he (the wicked man) turn from his wicked ways, he (Jehovah) will set Himself against him. Jehovah is represented as a warrior prepared to deal destruction to His enemies ; "made ready his bow" by placing arrows in it.

14. "*Arrows for them that burn,*" literally, burning arrows : it was customary sometimes to wrap burning matter round arrows and shoot them when kindled.

15. "*He,*" the wicked man, has his malicious plots brought to nought.

16 and 17. The same idea as in v. 15 under a different simile. Saul was overthrown by these same Philistines whom he would have made the instruments of cutting off David : Haman was hanged on his own gallows : the Jews who incited the Romans to crucify Christ, were themselves, by the Romans, crucified in numbers.

PSALM VIII.

The Psalmists often made natural phenomena the occasion of praising Jehovah. This is the first psalm of the kind. The earthquake and the thunderstorm, the ever-restless sea, the sun, moon, and stars are described with a richness of colouring, a force and vigour that have never been surpassed. But the Hebrew poet never rests in Nature alone. He always ascends from Nature to Nature's God. "The sun and moon are His witnesses and heralds, the light is His robe, the flashes of lightning are His arrows and spear" (Perowne). This psalm describes the beauty of the Heavens at night, and the impression it makes on David's imagination. As he gazes on the starry heavens his first thought is the littleness of man, but immediately this is submerged in another—the true grandeur of man, almost divine in nature and the lord of creation. It will help very materially towards the true understanding of the psalm if we remember that between it and the first chapter of Genesis there is a very close connection. The psalmist looks on man not as he is at present scathed and wounded by his own folly, but as he was when he came from his Creator's hands. And as there is only one Man who knew not sin and its baneful consequences, the psalm in its fullest sense must be interpreted of Him. In this sense it is, at least indirectly, Messianic.

PSALMUS VIII.

1. In finem pro torcularibus, Psalmus David.

2. DOMINE Dominus noster, quàm admirabile est nomen tuum in universâ terrâ!

Quoniam elevata est magnificentia tua super cœlos.

3. Ex ore infantium et lactentium perfecisti laudem propter inimicos tuos, ut destruas inimicum et ultorem.

PSALM VIII.

1. Unto the end, for the presses: a psalm for David.

2. O LORD our Lord, how admirable is thy name in the whole earth!

For thy magnificence is elevated above the heavens.

3. Out of the mouth of infants and of sucklings thou hast perfected praise, because of thy enemies, that thou mayst destroy the enemy and the avenger.

1. "*For the presses*," the Hebrew has "on the Gittith," which is either according to an air or tune well known in Gath, or to be sung on a harp which had its origin in Gath.

2. "*Our Lord*," not merely the God of David but of Israel.

3. "*Infants*," children having the use of reason; "*sucklings*," children up to the age of two or three; there is a climax "out of

4. Quoniam videbo cœlos tuos, opera digitorum tuorum: lunam et stellas, quæ tu fundasti.

5. Quid est homo, quod memor es ejus? aut filius hominis, quoniam visitas eum?

6. Minuisti eum paulò minùs ab angelis, glorià et honore coronasti eum:

7. et constituisti eum super opera manuum tuarum.

8. Omnia subjecisti sub pedibus ejus, oves et hoves universas; insuper et pecora campi.

9. volucres cœli, et pisces maris, qui perambulant semitas maris.

10. Domine Dominus noster, quàm admirabile est nomen tuum in universà terrà!

4. For I will behold thy heavens, the works of thy fingers: the moon and the stars which thou hast founded.

5. What is man that thou art mindful of him? or the son of man that thou visitest him?

6. Thou hast made him a little less than the Angels, thou hast crowned him with glory and honour: 7 and hast set him over the works of thy hands.

8. Thou hast subjected all things under his feet, all sheep and oxen: moreover the beasts also of the fields.

9. The birds of the air, and the fishes of the sea, that pass through the paths of the sea.

10. O Lord our Lord, how admirable is thy name in all the earth!

the mouth of infants, yea, even of sucklings." "*Perfected praise*" better, prepared a power or bulwark against thy adversaries, *i.e.*, God obtains a victory over those who deny His existence or attributes by means of little children in so far as it is through their conscious or unconscious praise of His glory, as shown in Creation, that He silences unbelievers. *Cf.* St. Paul's "the weak things of the world," etc. *Matt.*, xxi., 16. "*Destroy*," silence; "*avenger*," scoff.

4. "*For I behold*," literally, when I look upon. "*The moon*." Some say the psalm was composed at night, others that the sun is included in the first part of the sentence, hence we cannot infer anything as to the time of composition.

5. Between verses 4 and 5 we must supply some such expression as "I ask myself." "*Visitest*," a manifestation of God's anger or goodness, here evidently the latter.

6. A great deal has been written on this verse. There is no difficulty in understanding the Hebrew text, "Thou hast made him (man) a little less than divine" (Elohim). This is evidently the psalmist's meaning, and he refers to Genesis i., 26. Man is stamped with God's image and hence his dominion over all earthly things. But because *Elohim* may mean *angels* or even a super-earthly being (1 *Kings*, xxviii., 13), the Septuagint, followed by the Vulgate, translates it *angels*. St. Paul (*Heb.* ii., 7), naturally quotes the Septuagint. For the meaning of the text in *Hebrews* see Estius.

PSALM IX.

This is a thanksgiving to God the just Judge who punishes the wicked and defends the cause of the down-trodden. It is practically one continuous ring of triumph. It was composed

probably after some victory gained over the Philistines. We may consider it as consisting of four strophes. I., 2-3, the psalmist resolves to praise Jehovah; II., 4-7, his reason for this being God's justice as shown towards (a) himself and (b) the wicked; III., 8-11, Jehovah is the only true Judge; IV., an exhortation to praise Jehovah and a prayer that His justice may be applied to the psalmist and the nations at large. [Here begins Psalm x. according to the Hebrew and Protestant bibles.] Strophe I., 1-11, a description of the wicked man and a complaint to Jehovah against him; II., 12-18, a fervent prayer to God that He may help the oppressed and wipe out the proud.

PSALMUS IX.

1. In finem pro occultis filii, Psalm David.

2. CONFITEBOR tibi, Domine, in toto corde meo: narrabo omnia mirabilia tua.

3. Lætabor et exultabo in te: psallam nomini tuo, Altissime,

4. In convertendo inimicum meum retrorsum: infirmabuntur, et peribunt a facie tuâ.

5. Quoniam fecisti iudicium meum et causam meam: sedisti super thronum qui iudicas iustitiam.

6. Increpâsti gentes, et periit impius: nomen eorum delēsti in æternum, et in sæculum sæculi.

7. Inimici defecerunt frameæ in finem: et civitates eorum destruxisti.

Periit memoria eorum cum sonitu:

8. et Dominus in æternum permanet.

PSALM IX.

1. Unto the end, for the hidden things of the Son. A psalm for David.

2. I WILL give praise to thee, O Lord, with my whole heart: I will relate all thy wonders.

3. I will be glad and rejoice in thee: I will sing to thy name, O thou most high.

4. When my enemy shall be turned back: they shall be weakened and perish before thy face.

5. For thou hast maintained my judgment and my cause: thou hast sat on the throne, who judgest justice.

6. Thou has rebuked the Gentiles, and the wicked one hath perished: thou hast blotted out their name for ever and ever.

7. The swords of the enemy have failed unto the end: and their cities thou hast destroyed.

Their memory hath perished with a noise. 8 But the Lord remaineth for ever.

1. "*For the hidden things*," etc., Hebrew *al-muth-lab-ben*. This title has been the subject of much discussion, but the results are not satisfactory. It probably means an air, "*Death of the Son*," to which the psalm was to be sung.

4. "*When*," now that my enemies are turned back ("*now*" causative).

5. "*Maintained*," etc., thou hast taken my case in hands and given a favourable decision.

7. "*Unto the end*," for ever.

Paravit in iudicio thronum suum :
9. et ipse iudicabit orbem terræ in æquitate, iudicabit populos in iustitiâ.

10. Et factus est Dominus refugium pauperi : adiutor in opportunitatibus, in tribulatione.

11. Et sperent in te qui noverunt nomen tuum : quoniam non dereliquisti quærentes te, Domine.

12. Psallite Domino, qui habitat in Sion : annuntiate inter gentes studia ejus :

13. quoniam requirens sanguinem eorum recordatus est : non est oblitus clamorem pauperum.

14. Miserere mei, Domine : vide humilitatem meam de inimicis meis.

15. Qui exaltas me de portis mortis, ut annuntiem omnes laudationes tuas in portis filiæ Sion.

16. Exultabo in salutari tuo ; infixæ sunt gentes in interitu, quem fecerunt.

In laqueo isto, quem absconderunt, comprehensus est pes eorum.

17. Cognoscetur Dominus iudicia faciens : in operibus manuum suarum comprehensus est peccator.

18. Convertantur peccatores in infernum, omnes gentes quæ obliviscuntur Deum.

19. Quoniam non in finem oblivio erit pauperis : patientia pauperum non peribit in finem.

20. Exurge, Domine, non confortetur homo : iudicentur gentes in conspectu tuo.

21. Constitue, Domine, legislatorem super eos : ut sciant gentes quoniam homines sunt.

He hath prepared his throne in judgment : 9 and he shall judge the world in equity, he shall judge the people in justice.

10. And the Lord is become a refuge for the poor : a helper in due time in tribulation.

11. And let them trust in thee who know thy name : for thou hast not forsaken them that seek thee, O Lord.

12. Sing ye to the Lord, who dwelleth in Sion : declare his ways among the Gentiles.

13. For requiring their blood he hath remembered them : he had not forgotten the cry of the poor.

14. Have mercy on me, O Lord : see my humiliation *which I suffer* from my enemies.

15. Thou that liftest me up from the gates of death, that I may declare all thy praises in the gates of the daughter of Sion.

16. I will rejoice in thy salvation : the Gentiles have stuck fast in the destruction which they prepared.

Their foot hath been taken in the very snare which they hid.

17. The Lord shall be known when he executeth judgments : the sinner hath been caught in the works of his own hands.

18. The wicked shall be turned into hell, all the nations that forget God.

19. For the poor man shall not be forgotten to the end : the patience of the poor shall not perish for ever.

20. Arise, O Lord, let not man be strengthened : let the Gentiles be judged in thy sight.

21. Appoint, O Lord, a law-giver over them : that the Gentiles may know themselves to be *but* men.

8. "*In judgment*," i.e., for holding judgment, Jerome, "ad iudicandum."

13. "*For requiring their blood*," i.e., for when He avenges their blood ; God seems to forget the innocent blood that was shed until He pursues the murder with vengeance.

15. "*Gates of death*," the realm of the dead is represented as a barred prison from which no one can deliver himself. "*Gates . . . Sion*," the public places of Jerusalem, the gates in the East were the public meeting places like the Roman Forum.

18. "*Hell*," see Psalm vi., v. 6.

*Psal. X. secundum Hebræos.**Psalm X. according to the Hebrews.*

1. Ut quid, Domine, recessisti longè, despicias in opportunitatibus, in tribulatione?

2. Dum superbit impius, incenditur pauper: comprehenduntur in consiliis quibus cogitant.

3. Quoniam laudatur peccator in desiderijs animæ suæ: et iniquus benedicitur.

4. Exacerbavit Dominum peccator, secundum multitudinem iræ suæ non quæret.

5. Non est Deus in conspectu ejus: inquinatæ sunt viæ illius in omni tempore.

Auferuntur judicia tua a facie ejus: omnium inimicorum suorum dominabitur.

6. Dixit enim in corde suo: Non movebor a generatione in generationem, sine malo.

7. Cujus maledictione os plenum est, et amaritudine, et dolo: sub linguâ ejus labor et dolor.

8. Sedet in insidiis cum divitibus in occultis, ut interficiat innocentem.

9. Oculi ejus in pauperem respiciunt: insidiatur in abscondito, quasi leo in speluncâ suâ.

Insidiatur ut rapiat pauperem: rapere pauperem dum attrahit eum.

1. Why, O Lord, hast thou retired afar off? *Why* dost thou slight *us* in our wants, in *the time* of trouble?

2. Whilst the wicked man is proud, the poor is set on fire: they are caught in the counsels which they devise.

3. For the sinner is praised in the desires of his soul: and the unjust man is blessed.

4. The sinner hath provoked the Lord, according to the multitude of his wrath he will not seek *him*:

5. God is not before his eyes: his ways are filthy at all times.

Thy judgments are removed from his sight: he shall rule over all his enemies.

6. For he hath said in his heart: I shall not be moved from generation to generation, *and shall be* without evil.

7. His mouth is full of cursing, and of bitterness, and of deceit: under his tongue *are* labour and sorrow.

8. He sitteth in ambush with the rich in private places, that he may kill the innocent.

9. His eyes are upon the poor man: he lieth in wait in secret like a lion in his den.

He lieth in ambush that he may catch the poor man: to catch the poor, whilst he draweth him to him.

1. "*Afar off*," as if not concerned at what is going on.

2. "*Set on fire*," either with indignation or with the affliction he suffers. "*They are caught*," let them 'the wicked' be caught in their own devices.

3. "*Is praised*," boasteth of. The translation of these verses is very faulty. I will give what I think is the meaning of the original. (3*b*) "The wicked man blesseth the robber, he despiseth Jehovah; (4) the wicked man, in the pride of his nostrils, will not seek (after God); (5) "there is no God" is the sum total of his thoughts, his ways are sure or prosperous at all times. "*Sure*," as he has no fear of God's judgments he imagines so.

7. This verse describes evil words. "*Under his tongue*," his mouth is compared to a magazine from which at fitting times he takes portions and lays them *on* his tongue.

8-10. His wickedness in deed—(8) (In Hebrew), he sitteth in the lurking places of the village, in the secret places he murders the innocent, *i.e.*, robbery and murder.

9. The psalmist uses a double metaphor—of a lion and of a hunter.

10. In laqueo suo humiliabit eum, inclinabit se, et cadet cum dominatus fuerit pauperum.

11. Dixit enim in corde suo: Oblitus est Deus, avertit faciem suam ne videat in finem.

12. Exurge, Domine Deus, exaltetur manus tua: ne obliviscaris pauperum.

13. Propter quid irritavit impius Deum? dixit enim in corde suo: Non requirit.

14. Vides, quoniam tu laborem et dolorem consideras: ut tradas eos in manus tuas.

Tibi derelictus est pauper: orphano tu eris adjutor.

15. Contere brachium peccatoris et maligni: quæretur peccatum illius, et non inveniatur.

16. Dominus regnabit in æternum, et in sæculum sæculi: peribitis, gentes, de terrâ illius.

17. Desiderium pauperum exaudivit Dominus: præparationem cordis eorum audivit auris tua.

18. Judicare pupillo et humili, ut non apponat ultrâ magnificare se homo super terram.

10. In his net he will bring him down, he will crouch and fall, when he shall have power over the poor.

11. For he hath said in his heart: God hath forgotten, he hath turned away his face not to see to the end.

12. Arise, O Lord God, let thy hand be exalted: forget not the poor.

13. Wherefore hath the wicked provoked God? for he hath said in his heart: He will not require *it*.

14. Thou seest *it*, for thou considerest labour and sorrow: that thou mayst deliver them into thy hands.

To thee is the poor *man* left: thou wilt be a helper to the orphan.

15. Break thou the arm of the sinner and of the malignant: his sin shall be sought, and shall not be found.

16. The Lord shall reign to eternity, yea, for ever and ever: ye Gentiles shall perish from his land.

17. The Lord hath heard the desire of the poor: thy ear hath heard the preparation of their heart.

18. To judge for the fatherless and for the humble, that man may no more presume to magnify himself upon earth.

10. Better—he croucheth and humbleth himself that the poor may fall by his strong ones (R.V.).

11. The source of the wicked man's audacity, "*not to see to the end*," never to see.

13. "*He will not require*," he will not punish.

14. "*Labour and sorrow*." "Thou beholdest mischief and anger to requite it with thy hand" (R.V.): the thought is that Jehovah lays the sufferings of His people in His hands and in due time will have His revenge.

15. "*His sin shall be sought*." God's judgment shall so utterly destroy the wicked and their sin that even His all-seeing eye shall be powerless to detect anything to be punished.

17. "*Thy ear*," etc. Hebrew—"Thou (Jehovah) wilt make their hearts firm, Thou wilt give them a ready ear," *i.e.*, Thou wilt be to them a source of repose and confidence.

18. There is a connection between this and the last verse, "Thou wilt give them a ready hearing in order that Thou mayest judge for the humble and that the man of the earth (the wicked) may oppress no more."

[There are 150 Psalms in the Psalter and in this number the Hebrew, Septuagint, and Vulgate agree. The two latter, however, arrive at this number by a somewhat different division from

that which the Hebrews make. In the Hebrew our 9th psalm is divided into two, the second of which begins at v. 22, and from this to psalm 113 the Hebrew and Protestant bibles are one ahead of us, so that, *e.g.*, psalm 50 in our bibles would be in the Hebrew and Protestant bibles 51, and so on. They also divide our Psalm 113 (Hebrew and Protestant 114) into two, so that our 114th is their 116th, but they join our 114th and 115th and thus they remain one over us up to our 146th, which they join to the 147th, and so both continue to the end.]

PSALM X.

The psalmist's life is threatened, and faint-hearted advisers suggest flight to the mountains as his only means of escape. Not so, he answers; it is not the just but the wicked that ought to fear. It was occasioned probably by the rebellion of Absalom. It consists of two strophes—I, 2-4, the advice of his weak counsellors; II, 5-8, David's answer of Faith.

PSALMUS X.

1. In finem, Psalmus David.
2. IN Domino confido: quomodo dicitis animæ meæ: Transmigra in montem sicut passer?
3. Quoniam ecce peccatores intenderunt arcum, paraverunt sagittas suas in pharetrâ, ut sagittent in obscuro rectos corde.
4. Quoniam quæ perfecisti, destruxerunt: justus autem quid fecit?
5. Dominus in templo sancto suo, Dominus in cœlo sedes ejus.
Oculi ejus in pauperem respiciunt: palpebræ ejus interrogant filios hominum.

PSALM X.

1. Unto the end. A psalm for David.
2. IN the Lord I put my trust: how then do you say to my soul: Get thee away from hence to the mountain like a sparrow?
3. For lo the wicked have bent their bow; they have prepared their arrows in the quiver; to shoot in the dark the upright of heart.
4. For they have destroyed the things which thou hast made: but what has the just man done?
5. The Lord *is* in his holy temple, the Lord's throne is in heaven.
His eyes look on the poor man: his eyelids examine the sons of men.

2. Under the shadow of Jehovah's wings do I rest, how comes it then that you counsel flight? "*Mountain*," the mountain fastness would be the ordinary hiding place in Palestine for people in danger.

3. The imagery is borrowed from a bird pursued by hunters.
4. "*They have destroyed*." Hebrew, "when the foundations are destroyed what can the just do?" *i.e.*, the basis of every society is the supremacy of right against might; now when that is destroyed what can the just do?
5. The answer of the man of faith and the ground of his confidence, viz., God sees what is going on and takes notice of it.

6. Dominus interrogat justum et impium: qui autem diligit iniquitatem, odit animam suam.

7. Pluet super peccatores laqueos: ignis, et sulphur, et spiritus procellarum pars calicis eorum.

8. Quoniam justus Dominus et justitias dilexit: æquitatem vidit vultus ejus.

6. The Lord trieth the just and the wicked: but he that loveth iniquity hateth his own soul.

7. He shall rain snares upon sinners: fire and brimstone and storms of winds *shall be* the portion of their cup.

8. For the Lord is just, and hath loved justice: his countenance hath beheld righteousness.

6. Both the Vulgate and our English translation completely lose the meaning of the original, "The Lord trieth the just, but the wicked and him that loves iniquity His soul detests." "*Trieth*," i.e., proves and tests them that they may come out pure gold from the furnace of tribulation.

7. "*Shall rain*," rather may He rain . . . may fire, etc., be their portion. "*Rain snares*," the metaphor is rather harsh. "*Storms of winds*," burning wind, which the Arabs call the Samoum. "*Portion of their cup*." The metaphor is borrowed from an old custom in which the householder poured out to each domestic his own share. David prays that the great Householder may give a bitter draught to the wicked.

8. "*Beheld righteousness*," i.e., beholds and preserves—a mark of His love.

PSALM XI.

In this the psalmist depicts the low state into which society had fallen in his time. Truth and honesty seemed to have abandoned the earth, and everywhere are lies, flattery, and hypocrisy. In such a state of things he is obliged to turn to God as his only hope. The psalm consists of two strophes—I., 2-5, his cry for help to Jehovah, for all justice has left the earth, and a prayer that wicked men may be destroyed; II., 6-9, God's promise in answer to his prayer and the hope built upon that promise.

PSALMUS XI.

1. In finem pro octavâ, Psalmus David.

2. SALVUM me fac, Domine, quoniam defecit sanctus: quoniam diminutæ sunt veritates a filiis hominum.

3. Vana locuti sunt unusquisque ad proximum suum: labia dolosa, in corde et corde locuti sunt.

PSALM XI.

1. Unto the end; for the octave, a psalm for David.

2. SAVE me, O Lord, for there is now no Saint: truths are decayed from among the children of men.

3. They have spoken vain things every one to his neighbour: *with* deceitful lips, *and* with a double heart have they spoken.

2. "*No saint*," i.e., no just man. "*Truths are decayed*," literally, fidelity has vanished.

3. "*Vain things*," untruth, lies. "*Double heart*," duplicity.

4. Disperdat Dominus universa labia dolosa, et linguam magniloquam.

5. Qui dixerunt: Linguam nostram magnificabimus, labia nostra a nobis sunt, quis noster Dominus est?

6. Propter miseriam inopum, et gemitum pauperum nunc exurgam, dicit Dominus.

Ponam in salutari: fiducialiter agam in eo.

7. Eloquia Domini, eloquia casta argentum igne examinatum, probatum terræ, purgatum septuplum.

8. Tu, Domine, servabis nos: et custodies nos a generatione hac in æternum.

9. In circuitu impii ambulant: secundum altitudinem tuam multiplicasti filios hominum.

5. "*Magnify our tongue*," literally, we shall prevail with our tongue, *i.e.*, they not only say wicked things but boast of the power of saying what they like—they admit no superior.

6. "*Now*," emphatic, as if after His patience had given way.

7. Lest the weaker brethren should begin to believe that God's truth had failed, the psalmist insists on the purity and sanctity of His words; he also wishes to impress upon the mind of the afflicted that Jehovah will not forget His promises.

8. "*This generation*," the children of the world as opposed to the children of God.

9. Hebrew, "the wicked walk around on all sides when the vilest of men are exalted." This gloomy ending to a psalm is quite exceptional; perhaps the best explanation of it is that the psalmist returns from the vision of faith—the humiliation of the wicked, to the present reality before his eyes.

PSALM XII.

In this psalm of three strophes we see David's soul passing through almost the entire gamut of human feeling—from the verge of despair (2-3) to a hopeful supplication (4-5) tinged almost with joy (6).

PSALMUS XII.

1. In finem, Psalmus David.
USQUEQUO, Domine, oblivisceris me in finem? Usquequo avertis faciem tuam a me?

4. May the Lord destroy all deceitful lips, and the tongue that speaketh proud things.

5. Who have said: We will magnify our tongue; our lips are our own; who is Lord over us?

6. By reason of the misery of the needy, and the groans of the poor, now will I arise, saith the Lord.

I will set him in safety; I will deal confidently in his regard.

7. The words of the Lord are pure words: as silver tried by the fire, purged from the earth, refined seven times.

8. Thou, O Lord, wilt preserve us: and keep us from this generation for ever.

9. The wicked walk round about: according to thy highness, thou hast multiplied the children of men.

PSALM XII.

1. Unto the end, a psalm for David.
How long, O Lord, wilt thou forget me unto the end? how long dost thou turn away thy face from me?

1-2. How long wilt Thou deal with me as if Thou wouldst forget me for ever? Take note of the four-fold "*how long*" intimating the poignancy of David's grief. "*Take counsel*," *i.e.*, deliberate or make plans for my safety.

2. Quamdiu ponam consilia in animâ meâ, dolorem in corde meo per diem?

3. Usquequo exaltabitur inimicus meus super me?

4. Respice, et exaudi me, Domine Deus meus.

Illumina oculos meos ne unquam obdormiam in morte:

5. ne quando dicat inimicus meus: Prævalui adversus eum.

Qui tribulant me, exultabunt si motus fuero:

6. ego autem in misericordiâ tuâ speravi.

Exultabit cor meum in salutari tuo: cantabo Domino qui bona tribuit mihi: et psallam nomini Domini altissimi.

2. How long shall I take counsels in my soul, sorrow in my heart all the day?

3. How long shall my enemy be exalted over me? 4 Consider, and hear me, O Lord my God.

Enlighten my eyes that I never sleep in death: 5 lest at any time my enemy say: I have prevailed against him.

They that trouble me will rejoice when I am moved: 6 but I have trusted in thy mercy.

My heart shall rejoice in thy salvation: I will sing to the Lord, who giveth me good things: yea I will sing to the name of the Lord the most high.

4. "*Consider*," look upon me, as opposed to hiding His face; "*hear*," as opposed to the "forgetting" of verse 1. "*Enlighten*," used not of moral but physical support.

5. Another reason for hearing his prayer—God's honour is at stake; "*moved*," overpowered by my enemies.

PSALM XIII.

The psalmist laments the frightful blindness of intellect and corruption of heart that prevail in the world (1-3). But the just must not despair; through the glasses of faith he sees the overthrow of the wicked and their designs (4-6); he closes with a wish that the Lord would fulfil His purpose and send salvation to His people. The psalm is quasi-dramatic in character, sin lifts itself up in awful madness before the throne of God, Jehovah sees the frenzy of the evil-doers (v. 4), He speaks (v. 5), and the wicked are confounded at His word.

PSALMUS XIII.

1. In finem, Psalmus David.

DIXIT insipiens in corde suo: Non est Deus.

Corrupti sunt, et abominabiles facti sunt in studiis suis: non est qui faciat bonum, non est usque ad unum.

PSALM XIII.

1. Unto the end, a psalm for David.

THE fool hath said in his heart: There is no God.

They are corrupt, and are become abominable in their ways: there is none that doth good, no not one.

1. "*Fool*," thus the Sacred Text designates those who have thrown off the fear of God. "*In his heart*," a practical rather than a theoretical Atheist; the man who by a wicked life so stifles the knowledge of God within him that he virtually denies Him. "*They are corrupt*," as an immoral life is the parent of unbelief, so unbelief itself begets immorality and corruption. Cf. Rom. i, 22 seq.

2. Dominus de cœlo prospexit super filios hominum, ut videat si est intelligens, aut requirens Deum.

3. Omnes declinaverunt, simul inutiles facti sunt: non est qui faciat bonum, non est usque ad unum.

Sepulchrum patens est guttur eorum: linguis suis dolosè agebant, venenum aspidum sub labiis eorum.

Quorum os maledictione et amaritudine plenum est: veloces pedes eorum ad effundendam sanguinem.

Contritio et infelicitas in viis eorum, et viam pacis non cognoverunt: non est timor Dei ante oculos eorum.

4. Nonne cognoscent omnes qui operantur iniquitatem, qui devorant plebem meam sicut escam panis?

5. Dominum non invocaverunt, illic trepidaverunt timore, ubi non erat timor.

6. Quoniam Dominus in generatione justâ est, consilium inopis confudistis: quoniam Dominus spes ejus est.

7. Quis dabit ex Sion salutare Israël? cùm averterit Dominus captivitatem plebis suæ, exultabit Jacob, et lætabitur Israël.

2. The Lord hath looked down from heaven upon the children of men, to see if there be any that understand and seek God.

3. They are all gone aside, they are become unprofitable together: there is none that doth good, no not one.

Their throat is an open sepulchre: with their tongues they acted deceitfully; the poison of asps is under their lips.

Their mouth is full of cursing and bitterness; their feet are swift to shed blood.

Destruction and unhappiness in their ways; and the way of peace they have not known: there is no fear of God before their eyes.

4. Shall not all they know that work iniquity, who devour my people as they eat bread?

5. They have not called upon the Lord: there have they trembled for fear, where there was no fear.

6. For the Lord is in the just generation: you have confounded the counsel of the poor man, but the Lord is his hope.

7. Who shall give out of Sion the salvation of Israel? when the Lord shall have turned away the captivity of his people, Jacob shall rejoice and Israel shall be glad.

3. The sentence beginning "*their throat*" and ending "*before their eyes*" does not belong to the psalm; it has evidently been transferred from the Epistle to the Romans and inserted here by scribes who thought it was genuine.

4. "*Know*," viz., that the wicked are chastised by God. "*My people*," therefore in the most wicked times there is a remnant left—"the just generation."

5. Omit "*where there was no fear*," not in Hebrew. "*There*," better "then," after hearing the threats of Jehovah in v. 4.

6. Another reason for their fear, viz., that God helps the just, "*you*," the wicked.

7. Literally, "O, that the salvation of Israel would come out of Sion . . . then let Jacob rejoice and Israel be glad." Some critics, relying on this verse, say the psalm is a post-exile composition. Those who maintain that it does not belong to such a late date say that this verse is either a liturgical addition or that the "turning away of the captivity" is used metaphorically as delivery from some misery. Cf. *Job*, xlii., 10, *Ez.*, xvi., 53.

PSALM XIV.

In this the question is asked what must be the moral condition of the man who draws nigh to God (v. 1)? And the rest of the

psalm is taken up in answering it positively and negatively (2-5). The gist of the psalm may be given in the words of the Saviour, "you are my friends if you do what I command you." It was composed probably when the Ark of the Covenant was transferred to Sion, 2 *Kings*, vi.

PSALMUS XIV.

1. Psalmus David.

DOMINE, quis habitabit in tabernaculo tuo? aut quis requiescet in monte sancto tuo?

2. Qui ingreditur sine maculâ, et operatur iustitiam:

3. qui loquitur veritatem in corde suo, qui non egit dolum in linguâ suâ:

nec fecit proximo suo malum, et opprobrium non accepit adversus proximos suos.

4. Ad nihilum deductus est in conspectu ejus malignus: timentes autem Dominum glorificat:

qui jurat proximo suo, et non decipit,

5. qui pecuniam suam non dedit ad usuram, et munera super innocentem non accepit.

Qui facit hæc, non movebitur in æternum.

PSALM XIV.

1. A psalm of David.

LORD, who shall dwell in thy tabernacle? or who shall rest in thy holy hill?

2. He that walketh without blemish, and worketh justice:

3. He that speaketh truth in his heart, who hath not used deceit in his tongue:

Nor hath done evil to his neighbour: nor taken up a reproach against his neighbours.

4. In his sight the malignant is brought to nothing: but he glorifieth them that fear the Lord.

He that sweareth to his neighbour, and deceiveth not, 5 he that hath not put out his money to usury, nor taken bribes against the innocent:

He that doth these things shall not be moved for ever.

1. "*Tabernacle*," not that which Moses had made, but that which David had constructed. Cf. 2 *Kings*, vi. The imagery of this verse is taken from a host's reception of a guest into his house; dwelling with God is a designation of intimacy, and the meaning of the question therefore is to whom wilt Thou grant the favour of this intimacy? Cf. *Eph.* ii., 19.

4. "*In his sight*," Hebrew, "in whose sight the rejected (of Jehovah) is despised, but who honours those that fear the Lord." "*Neighbour*," this is the reading of the Septuagint, Syriac, Arabic, and Vulgate. The present Hebrew should be translated "he that sweareth to his own detriment."

Such is the picture given us of the man between whom and his God there will exist the closest intimacy. He is a man (1) of blameless life, (2) who does the will of God, (3) who speaks the truth out of a truthful heart; he is not a man to injure others, (4) in word or deed or by propagating slander, (5) he is one who turns away from evil and honours the good, (6) who regards as sacrosanct the oath he has taken, (7) who takes no bribes and indulges in no usury. What a vast storehouse of meditation contained in one short psalm.

PSALM XV.

The medulla of the psalm is contained in the first verse—the remainder being only a development of this idea; 2-8, Jehovah is the only true God; the psalmist is happy with such an inheritance and turns with abhorrence from false gods; 9-11, God his saviour will not allow him his servant to see death and corruption.

PSALMUS XV.

1. Tituli inscriptio ipsi David.

CONSERVA me, Domine, quoniam speravi in te.

2. Dixi Domino: Deus meus es tu, quoniam bonorum meorum non eges.

3. Sanctis, qui sunt in terrâ ejus, mirificavit omnes voluntates meas in eis.

4. Multiplicatæ sunt infirmitates eorum: postea acceleraverunt.

Non congregabo conventicula eorum de sanguinibus: nec memor ero nominum eorum per labia mea.

5. Dominus pars hæreditatis meæ, et calicis mei: tu es, qui restitues hæreditatem meam mihi.

PSALM XV.

1. The inscription of a title to David himself.

PRESERVE me, O Lord, for I have put my trust in thee. 2 I have said to the Lord, thou art my God, for thou hast no need of my goods.

3. To the Saints, who are in his land, he hath made wonderful all my desires in them.

4. Their infirmities were multiplied: afterwards they made haste.

I will not gather together their meetings for blood-offerings: nor will I be mindful of their names by my lips.

5. The Lord is the portion of my inheritance and of my cup: it is thou that wilt restore my inheritance to me.

1. "*The inscription*"—the Hebrew is *mich-tam* and its meaning can never be more than a matter of mere conjecture. Some understand it as a *golden poem of David*; the Targum, *the upright engraving of David*; the Septuagint and Vulgate as in our translation.

2. "*Thou hast no need*," Hebrew, "I have no good beyond thee"; Jerome, "bene mihi non est sine te," this is undoubtedly the true meaning.

3. "*To the Saints*," i.e., "as regards the holy ones of the earth they are the excellent in whom I take delight."

4. Our translation makes no sense here. The psalmist is speaking of the sorrows of those who follow after false gods, "their sorrows shall be multiplied who hasten after another (god)," and in the latter portion of the verse he protests he will have nothing to say to their bloody and immoral sacrifices, "their drink-offerings of blood I will not offer nor shall I take their names to my lips." In the rites of Chemosh and Moloch the blood was that of human sacrifices. So great is David's abhorrence of these that he will not even mention (take to his lips) the names of their false gods.

5. Probably an allusion to the division of the holy land where the tribe of Levi was excluded from any lot, since God himself was their portion. "*Restore*," better "*constitute*."

6. Funes ceciderunt mihi in præclaris : etenim hæreditas mea præclara est mihi.

7. Benedicam Dominum, qui tribuit mihi intellectum : insuper et usque ad noctem increpuerunt me renes mei.

8. Providebam Dominum in conspectu meo semper : quoniam a dextris est mihi, ne commovear.

9. Propter hoc lætatum est cor meum, et exultavit lingua mea : insuper et caro mea requiescet in spe.

10. Quoniam non derelinques animam meam in inferno : nec dabis sanctum tuum videre corruptionem.

Notas mihi fecisti vias vitæ, adimplebis me lætitiâ cum vultu tuo : delectationes in dexterâ tuâ usque in finem.

6. The lines are fallen unto me in goodly places : for my inheritance is goodly to me.

7. I will bless the Lórd, who hath given me understanding : moreover my reins also have corrected me even till night.

8. I set the Lord always in my sight : for he is at my right hand, that I be not moved.

9. Therefore my heart hath been glad, and my tongue hath rejoiced : moreover my flesh also shall rest in hope.

10. Because thou wilt not leave my soul in hell : nor wilt thou give thy holy one to see corruption.

11. Thou hast made known to me the ways of life, thou shalt fill me with joy with thy countenance : at thy right hand are delights even to the end.

6. "*Lines*," an allusion to the custom of measuring out plots of land by measuring-lines; it is the same idea as in v. 5, "what does he not possess who possesses the Author of all things"? "*Goodly to me*," pleaseth me.

7. "*Understanding*," the good counsel to take Himself as my portion. "*Reins . . . corrected*," i.e., my innermost affections have admonished me to thank Jehovah for his goodness.

10. "*Hell*," the unseen world. David prays that Jehovah may not give him over to death and the pit (or corruption). These two verses, 10 and 11, as far as they refer to David express a hope that God will not allow him (his beloved) to be taken out of life by his enemies, and probably also a hope of immortality. But because David was only an imperfect type of Christ the words have not their full significance in him. In Christ's glorious Resurrection their fullest meaning is exhausted. Cf. *Acts* ii., 31, xiii., 35.

11. "*Ways of life*," i.e., union with God through the Messiah, "I am the way, the truth and the life," "no man cometh to the Father but through Me."

PSALM XVI.

This was probably occasioned by Saul's persecution. It consists of three strophes. I., 1-5, the psalmist, conscious of no evil, and trusting to his just cause, appeals to Jehovah for help; II.,

6-12, a prayer to be defended from the bitter and relentless persecution of his enemies; III., 13-15, the spirit of the world and the spirit of God.

PSALMUS XVI.

1. Oratio David.
EXAUDI, Domine, justitiam meam :
intende deprecationem meam.

Auribus percipe orationem meam,
non in labiis dolosis.

2. De vultu tuo judicium meum prodeat : oculi tui videant aequitates.

3. Probasti cor meum, et visitasti nocte : igne me examinasti, et non est inventa in me iniquitas.

4. Ut non loquatur os meum opera hominum : propter verba labiorum tuorum ego custodivi vias duras.

5. Perfice gressus meos in semitis tuis : ut non moveantur vestigia mea.

6. Ego clamavi, quoniam exaudisti me. Deus : inclina aurem tuam mihi, et exaudi verba mea.

7. Mirifica misericordias tuas, qui salvos facis sperantes in te.

8. A resistentibus dexteræ tuæ cusodi me, ut pupillam oculi.

Sub umbrâ alarum tuarum protege me :

9. a facie impiorum qui me affligerunt.

Inimici mei animam meam circumdederunt,

10. adipem suum concluserunt : os eorum locutum est superbiam.

11. Projicientes me nunc circumdederunt me : oculos suos statuerunt declinare in terram.

PSALM XVI.

1. The prayer of David.
HEAR, O Lord, my justice : attend to my supplication.

Give ear unto my prayer, *which proceedeth* not from deceitful lips.

2. Let my judgment come forth from thy countenance : let thy eyes behold the things that are equitable.

3. Thou hast proved my heart, and visited it by night, thou hast tried me by fire : and iniquity hath not been found in me.

4. That my mouth may not speak the works of men : for the sake of the words of thy lips, I have kept hard ways.

5. Perfect thou my goings in thy paths : that my footsteps be not moved.

6 I have cried to *thee*, for thou, O God, hast heard me : O incline thy ear unto me, and hear my words.

7. Shew forth thy wonderful mercies ; thou who savest them that trust in thee.

8. From them that resist thy right hand keep me, as the apple of thy eye.

Protect me under the shadow of thy wings. 9 From the face of the wicked who have afflicted me.

My enemies have surrounded my soul : 10 they have shut up their fat : their mouth hath spoken proudly.

11. They have cast me forth and now they have surrounded me : they have set their eyes bowing down to the earth.

4. This is a difficult verse. According to the most probable interpretation the beginning of our v. 4 should be added on to v. 3, and a new verse begins with "*works*," "Thou hast tried me and findest no iniquity in me, neither have iniquitous thoughts passed my lips." Jerome has "*cogitatio mea utinam non transisset os meum*"; the R.V. has "I am purposed that my mouth shall not transgress"; "*works*," a new verse begins here, "as regards the works of men I have taken note of the ways of the wicked ('*hard ways*') (in order to avoid them)."

10. "*Shut up their fat*," these wicked men lead a voluptuous, sinful, and selfish life, consequently they have become proud and without any feeling of compassion.

11. "*Bowing down*," i.e., to cast me down to earth.

12. Susceperunt me sicut leo paratus ad prædam : et sicut catulus leonis habitans in abditis.

13. Exurge, Domine, præveni eum, et supplantâ eum : eripe animam meam ab impio, frameam tuam.

14. ab inimicis manus tuæ.

Domine, a paucis de terrâ divide eos in vitâ eorum : de absconditis tuis adimpletus est venter eorum.

Saturati sunt filii : et dimiserunt reliquias suas parvulis suis.

15. Ego autem in justitiâ apparebo conspectui tuo : satiabor cum apparuerit gloria tua.

12. They have taken me, as a lion prepared for the prey ; and as a young lion dwelling in secret places.

13. Arise, O Lord, disappoint him and supplant him ; deliver my soul from the wicked one : thy sword 14 from the enemies of thy hand.

O Lord, divide them from the few of the earth in their life : their belly is filled from thy hidden stores.

They are full of children : and they have left to their little ones the rest of their substance.

15. But as for me, I will appear before thy sight in justice : I shall be satisfied when thy glory shall appear.

12. "*Lion*," a powerful enemy demands a powerful adversary.

13. "*Disappoint him*," literally, go and meet him, deliver me . . . by thy sword.

14. The meaning of the Hebrew is "(Deliver me) with Thy hand, Jehovah, from men, from men of this world whose portion is in (the present) life, and whose belly Thou fillest with Thy treasures, they have plenty of children and leave their abundance to their young ones." Here we have perhaps the boldest anticipation that is to be found in the Psalms, of the contrast between the flesh and the spirit spoken of in the New Testament.

15. "*When Thy glory shall appear*." Hebrew, "I shall be satisfied, when I awake, at Thy likeness." Jerome, "satiabor cum evigilavero similitudine tua." "Awake" from the sleep of death most probably ; consequently David as well as Isaias and Daniel had an idea of a future resurrection though the truth was not generally known in the Old Law.

PSALM XVII.

In this beautiful psalm David gives us an insight into his own life. A chequered career, indeed, it was. Hunted like a wild beast by Saul before he came to the throne, tormented after he had become king by jealous rivals who did their best to steal away his people's affection and loyalty, and compelled to fly for his life from Absalom, his own son. Yet in all these trials he had one consolation—his love for Jehovah, and here he tells us how that "tremendous lover" guarded and protected him. What, then, more congruous, than that the thought of all these signal favours should evoke feelings of gratitude and love? It consists of an Introduction (1-3) showing what Jehovah is to him, and

of three strophes. In I., 4-19, we get an account of David's perils and deliverance; strophe II., 20-30, gives the reason of this deliverance, viz., God's justice and Providence; strophe III., 30-45, recounts the blessings he and his people have received. And finally a conclusion thanking God for all His mercies.

PSALMUS XVII.

PSALM XVII.

1. In finem puero Domini David, qui locutus est Domino verba cantici hujus, in die quâ eripuit eum Dominus de manu omnium inimicorum ejus, et de manu Saül, et dixit:

2. DILIGAM te, Domine fortitudo mea:

3. Dominus firmamentum meum, et refugium meum, et liberator meus.

Deus meus adjutor meus, et sperabo in eum.

Protector meus, et cornu salutis meæ, et susceptor meus.

4. Laudans invocabo Dominum: et ab inimicis meis salvus ero.

5. Circumdede runt me dolores mortis, et torrentes iniquitatis conturbaverunt me.

6. Dolores inferni circumdede runt me: præoccupaverunt me laquei mortis.

7. In tribulatione meâ invocavi Dominum, et ad Deum meum clamavi:

et exaudivit de templo sancto suo vocem meam: et clamor meus in conspectu ejus introivit in aures ejus.

8. Commota est, et contremuit terra: fundamenta montium conturbata sunt, et commota sunt, quoniam iratus est eis.

1. Unto the end, for David the servant of the Lord, who spoke to the Lord the words of this canticle, in the day that the Lord delivered him from the hands of all his enemies, and from the hand of Saul.

2. I WILL love thee, O Lord, my strength: 3 The Lord *is* my firmament, my refuge, and my deliverer.

My God *is* my helper, and in him will I put my trust.

My protector and the horn of my salvation, and my support.

4. Praising I will call upon the Lord: and I shall be saved from my enemies.

5. The sorrows of death surrounded me: and the torrents of iniquity troubled me.

6. The sorrows of hell encompassed me: and the snares of death prevented me.

7. In my affliction I called upon the Lord, and I cried to my God:

And he heard my voice from his holy temple: and my cry before him came into his ears.

8. The earth shook and trembled: the foundations of the mountains were troubled and were moved, because he was angry with them.

2-3. "*Firmament*," "*helper*," "*support*," "*protector*," literally, stronghold, rock, high tower, shield. All this imagery is borrowed from David's experience; in the rock-fastnesses of Palestine he found many a hiding place. "*Horn of salvation*," borrowed from animals whose weapons of defence are their horns.

5-6. He was well-nigh dead; he was as a swimmer beaten by the waves until he had almost sunk, and felt the very cords by which death the mighty hunter had surrounded him, but Jehovah heard him from the depths and plucked him from the very jaws of death. "*Prevented*," took possession of me.

7. "*Holy temple*," heaven.

8. "*Earth shook*," the first signal of the Almighty's coming—the earthquake.

8-19. He now pictures his deliverance as a magnificent mani-

9. Ascendit fumus in irā ejus: et ignis a facie ejus exarsit; carbones succensi sunt ab eo.

10. Inclinavit cœlos, et descendit: et caligo sub pedibus ejus.

11. Et ascendit super cherubim, et volavit, volavit super pennas ventorum.

12. Et posuit tenebras latibulum suum, in circuitu ejus tabernaculum ejus: tenebrosa aqua in nubibus aëris.

13. Præ fulgore in conspectu ejus nubes transierunt, grando, et carbones ignis.

14. Et intonuit de cœlo Dominus, et Altissimus dedit vocem suam: grando et carbones ignis.

15. Et misit sagittas suas, et dissipavit eos: fulgura multiplicavit, et conturbavit eos.

16. Et apparuerunt fontes aquarum, et revelata sunt fundamenta orbis terrarum;

ab increpatione tuâ, Domine, ab inspiratione spiritûs iræ tuæ.

17. Misit de summo, et accepit me: et assumpsit me de aquis multis.

18. Eripuit me de inimicis meis fortissimis, et ab his qui oderunt me: quoniam confortati sunt super me.

19. Prævenērunt me in die afflictionis meæ, et factus est Dominus protector meus.

20. Et eduxit me in latitudinem: salvum me fecit, quoniam voluit me.

21. Et retribuet mihi Dominus secundum justitiam meam, et secundum puritatem manuum mearum retribuet mihi:

9. There went up a smoke in his wrath, and a fire flamed from his face: coals were kindled by it.

10. He bowed the heavens, and came down: and darkness *was* under his feet.

11. And he ascended upon the cherubim, and he flew upon the wings of the winds.

12. And he made darkness his covert, his pavilion round about him: dark waters in the clouds of the air.

13. At the brightness *that was* before him the clouds passed, hail and coals of fire.

14. And the Lord thundered from heaven, and the highest gave his voice: hail and coals of fire.

15. And he sent forth his arrows, and he scattered them: he multiplied lightnings, and troubled them.

16. Then the fountains of waters appeared, and the foundations of the world were discovered:

At thy rebuke, O Lord, at the blast of the spirit of thy wrath.

17. He sent from on high, and took me: and received me out of many waters.

18. He delivered me from my strongest enemies, and from them that hated me: for they were too strong for me.

19. They prevented me in the day of my affliction: and the Lord became my protector.

20. And he brought me forth into a large place: he saved me, because he was well pleased with me.

21. And the Lord will reward me according to my justice; and will repay me according to the cleanness of my hands:

festation of divine power, and the effects produced by it. Jehovah is represented as coming to rescue him, as he came of old to Sinai when all nature rocked at His approach. The underlying idea is that David regards his deliverance to be as manifest a proof of divine intervention as if God had come down personally from Heaven to assist him.

9. "*Smoke*," "*fire*," i.e., the clouds and the lightning-flash.

10. "*Bowed the heavens*," i.e., they seemed to touch the earth because of the masses of hanging clouds.

11. "*Ascended upon the Cherubim*," rode upon Jehovah's chariot.

13. "*Brightness*," i.e., Jehovah's glory seems to rend the clouds which then send forth hailstones like coals of fire.

19. "*Prevented me*," rushed on me.

22. Quia custodivi vias Domini, nec impiè gessi a Deo meo.

23. Quoniam omnia judicia ejus in conspectu meo : et justitias ejus non repuli a me.

24. Et ero immaculatus cum eo : et observabo me ab iniquitate meâ.

25. Et retribuet mihi Dominus secundùm justitiam meam : et secundùm puritatem manuum mearum in conspectu oculorum ejus.

26. Cum sancto sanctus eris, et cum viro innocente innocens eris :

27. et cum electo electus eris : et cum perverso perverteris.

28. Quoniam tu populum humilem saluum facies : et oculos superborum humiliabis.

29. Quoniam tu illuminas lucernam meam Domine : Deus meus, illumina tenebras meas.

30. Quoniam in te eripiar a tentatione, et in Deo meo transgrediar murum.

31. Deus meus impolluta via ejus : eloquia Domini igne examinata : protector est omium sperantium in se.

32. Quoniam quis Deus præter Dominum? aut quis Deus præter Deum nostrum?

33. Deus qui præcinxit me virtute : et posuit immaculatam viam meam.

34. Qui perfecit pedes meos tanquam cervorum, et super excelsa statuens me.

35. Qui docet manus meas ad prælium : et posuisti ut arcum æreum, brachia mea.

22. Because I have kept the ways of the Lord; and have not done wickedly against my God.

23. For all his judgments are in my sight : and his justices I have not put away from me.

24. And I shall be spotless with him : and shall keep myself from my iniquity.

25. And the Lord will reward me according to my justice; and according to the cleanness of my hands before his eyes.

26. With the holy, thou wilt be holy; and with the innocent man thou wilt be innocent.

27. And with the elect thou wilt be elect : and with the perverse thou wilt be perverted.

28. For thou wilt save the humble people; but wilt bring down the eyes of the proud.

29. For thou lightest my lamp, O Lord : O my God, enlighten my darkness.

30. For by thee I shall be delivered from temptation; and through my God I shall go over a wall.

31. As for my God, his way is undefiled : the words of the Lord are fire-tried : he is the protector of all that trust in him.

32. For who *is* God but the Lord? or who *is* God but our God.

33. God who hath girt me with strength; and made my way blameless.

34. Who hath made my feet like the feet of harts : and who setteth me upon high places.

35. Who teacheth my hands to war : and thou hast made my arms like a brazen bow.

26-27. These verses are often popularly quoted to show the necessity of avoiding evil company. This is, evidently, not the meaning the Psalmist attaches to them. The sense is, "Thou wilt show Thyself good and merciful to those that are themselves good and merciful, but those that are perverse Thou wilt deliver over to their wicked ways." "Si homo perversus fuerit, Deus non erit in se perversus, sed contra perversum luctabitur ut illum plane evertat." (Bellarmine.)

29. "*Lightest my lamp*," the sign of prosperity and happiness, 2 Kings, xxi., 17.

30. "*Go over a wall*" if necessary, *i.e.*, if pursued by enemies.

31. "*Undefiled*," spotless or perfect.

33. "*Blameless*," same as *undefiled* in verse 31.

33, 34, 35. Jehovah gave him a safe retreat, strength, and swiftness (feet of harts) against his enemies.

36. Et dedisti mihi protectionem salutis tuæ : et dextera tua suscepit me,

et disciplina tua correxit me in finem : et disciplina tua ipsa me docebit.

37. Dilatasti gressus meos subtus me : et non sunt infirmata vestigia mea.

38. Persequar inimicos meos, et comprehendam illos : et non convertar donec deficiant.

39. Confringam illos, nec poterunt stare : cadent subtus pedes meos.

40. Et præinxisti me virtute ad bellum : et supplantasti insurgentes in me subtus me.

41. Et inimicos meos dedisti mihi dorsum, et odientes me disperdidisti.

42. Clamaverunt, nec erat qui salvos faceret : ad Dominum, nec exaudivit eos.

43. Et comminuam eos, ut pulverem ante faciem venti : ut lutum platearum delebo eos.

44. Eripies me de contradictionibus populi : constitues me in caput gentium.

45. Populus, quem non cognovi, servivit mihi : in auditu auris obedivit mihi.

46. Filii alieni mentiti sunt mihi, filii alieni inveterati sunt, et claudicaverunt a semitis suis.

47. Vivit Dominus, et benedictus Deus meus, et exaltetur Deus salutis meæ.

48. Deus qui das vindictas mihi, et subdis populos sub me, liberator meus de inimicis meis iracundis.

49. Et ab insurgentibus in me exaltabis me : a viro iniquo eripies me.

50. Propterea confitebor tibi in nationibus, Domine : et nomini tuo psalmum dicam.

36. And thou hast given me the protection of thy salvation : and thy right hand hath held me up :

And thy discipline hath corrected me unto the end : and thy discipline, the same shall teach me.

37. Thou hast enlarged my steps under me ; and my feet are not weakened.

38. I will pursue after my enemies, and overtake them : and I will not turn again till they are consumed.

39. I will break them, and they shall not be able to stand : they shall fall under my feet.

40. And thou hast girded me with strength unto battle ; and hast subdued under me them that rose up against me.

41. And thou hast made my enemies turn their back upon me, and hast destroyed them that hated me.

42. They cried, but there was none to save them, to the Lord : but he heard them not.

43. And I shall beat them as small as the dust before the wind ; I shall bring them to nought, like the dirt in the streets.

44. Thou wilt deliver me from the contradictions of the people : thou wilt make me head of the Gentiles.

45. A people, which I knew not, hath served me : at the hearing of the ear they have obeyed me.

46. The children that are strangers have lied to me, strange children have faded away, and have halted from their paths.

47. The Lord liveth, and blessed be my God, and let the God of my salvation be exalted.

48. O God, who avengest me, and subduest the people under me, my deliverer from my enemies.

49. And thou wilt lift me up above them that rise up against me : from the unjust man thou wilt deliver me.

50. Therefore will I give glory to thee, O Lord, among the nations, and I will sing a psalm to thy name.

36. "*Discipline*," graciousness. Jerome renders it "*mansuetudo*."

45. "*Hearing of the ear*," at a distance, without having seen me.

46. "*Lied*," came with fawning submission.

50. Quoted by St. Paul (*Rom.*, xv., 9) to prove that salvation belonged to the Gentiles by God's mercy, as to the Jews by His promise.

51. Magnificans salutes regis ejus. et faciens misericordiam christo suo David, et semini ejus usque in sæculum.

51. Giving great deliverance to his king, and shewing mercy to David his anointed and to his seed for ever.

51. "*Seed for ever*"—this shows that the Psalm is at least partly Messianic.

PSALM XVIII.

It proclaims the glory of God as seen in creation (1-7); and also in the beauty of His law in the moral order (8-14). The Heavens bear testimony to their Creator, and this testimony is continual and universal though not audible, and among the heavenly bodies is the sun, the chief herald of God's praise. The glory of God in the moral order is shown by the preciousness of His law, and the psalm ends by a prayer that the servant of Jehovah may be kept from unconscious errors and open transgressions, from sins of the tongue and the heart.

PSALMUS XVIII.

1. In finem, Psalmus David.

2. COELI enarrant gloriam Dei. et opera manuum ejus annuntiat firmitermentum.

3. Dies diei eructat verbum, et nox nocti indicat scientiam.

4. Non sunt loquelæ, neque sermones, quorum non audiantur voces eorum.

5. In omnem terram exivit sonus eorum: et in fines orbis terræ verba eorum.

PSALM XVIII.

1. Unto the end. A psalm for David.

2. THE Heavens shew forth the glory of God, and the firmament declareth the work of his hands.

3. Day to day uttereth speech, and night to night showeth knowledge.

4. There are no speeches nor languages, where their voices are not heard.

5. Their sound hath gone forth into all the earth: and their words unto the ends of the world.

2. The first clause of this verse gives the fact that the Heavens publish God's glory, the second gives the reason, viz., that He has made them.

3. "*Speech*," i.e., of divine praise; "*knowledge*" of God; this verse expresses the continuity of the testimony. Each day as it dawns continues the speech of divine praise of that which has passed away and each approaching night takes up the tale of its predecessor.

4. The testimony of the Heavens is not only clear and continuous but universal; their language is heard side by side with all other languages, "the discourse of the heavens is not a discourse uttered in a corner; it is a discourse in speech that is everywhere audible and in words that are understood by all" (Delitzsch). Cf. Rom., x, 18.

6. In sole posuit tabernaculum suum: et ipse tanquam sponsus procedens de thalamo suo:

exultavit ut gigas ad currendam viam,

7. a summo cœlo egressio ejus:

et occursus ejus usque ad summum ejus: nec est qui se abscondat a calore ejus.

8. Lex Domini immaculata convertens animas: testimonium Domini fidele, sapientiam præstans parvulis.

9. Justitiæ Domini rectæ, lætificantes corda: præceptum Domini lucidum, illuminans oculos.

10. Timor Domini sanctus, permans in sæculum sæculi: judicia Domini vera, justificata in semetipsa.

11. Desiderabilia super aurum et lapidem pretiosum multum: et dulciora super mel et favum.

12. Etenim servus tuus custodit ea, in custodiendis illis retributio multa.

13. Delicta quis intelligit? ab oculis meis munda me:

14. et ab alienis parce servo tuo.

Si mei non fuerint dominati, tunc immaculatus ero: et emundabor a delicto maximo.

6. He hath set his tabernacle in the sun: and he as a bridegroom coming out of his bride chamber,

Hath rejoiced as a giant to run the way.

7. His going out is from the end of heaven,

And his circuit even to the end thereof: and there is no one that can hide himself from his heat.

8. The law of the Lord is unspotted, converting souls: the testimony of the Lord is faithful, giving wisdom to little ones.

9. The justices of the Lord are right, rejoicing hearts: the commandment of the Lord is lightsome, enlightening the eyes.

10. The fear of the Lord is holy, enduring for ever and ever: the judgments of the Lord are true, justified in themselves.

11. More to be desired than gold and many precious stones: and sweeter than honey and the honeycomb.

12. For thy servant keepeth them, and in keeping them there is a great reward.

13. Who can understand sins? from my secret ones cleanse me, O Lord: 14 and from those of others spare thy servant.

If they shall have no dominion over me, then shall I be without spot: and I shall be cleansed from the greatest sin.

6. "*Tabernacle.*" Hebrew, "to the sun He hath made a tabernacle there" (in the heavens). Jehovah is represented as having made a tent for the sun in the heavens which he leaves in the morning and whither he returns at night after going the whole round of the firmament.

8. Note the abrupt transition. Despite its seeming abruptness, however, there is a point of contact between the two parts of the psalm which seems to be that the Law of Jehovah is to the moral world what the sun is to the physical world.

13, 14. The original more probably means "from secret sins acquit me and from presumptuous ones guard Thy servant, let them have no dominion over me and then I shall be," etc. There seems to be a climax here, according to the Hebrew. The psalmist prays to be freed from secret or unconscious sin, from presumptuous sin, and finally from a predominant passion or ruling sin which would make a slave of him. If Jehovah hears his prayer, he will not be accountable for any very serious transgression ("*I shall be cleansed,*" etc.).

15. Et erunt ut complaceant eloquia oris mei : et meditatio cordis mei in conspectu tuo semper.

Domine adjutor meus, et redemptor meus.

15. And the words of my mouth shall be such as may please : and the meditation of my heart always in thy sight.

O Lord, my helper, and my redeemer.

PSALM XIX.

A religious battle-cry. Some commentators think it refers to a particular occasion, but there is no individualizing trait to justify that assumption. The structure of the psalm leads one to think that it was sung alternately by the congregation and the choir. It consists of three parts—I., 1-5, a prayer chanted by the Levites while the King offered sacrifice; II., 6-8, the King or one of the Levites relying on the prayer, pours forth a confident hope that his enemies shall be humbled; III., v. 9, the congregation prays for the safety of the King.

PSALMUS XIX.

1. In finem, Psalmus David.

2. EXAUDIAT te Dominus in die tribulationis : protegat te nomen Dei Jacob.

3. Mittat tibi auxilium de sancto : et de Sion tueatur te.

4. Memor sit omnis sacrificii tui : et holocaustum tuum pingue fiat.

5. Tribuat tibi secundum cor tuum : et omne consilium tuum confirmet.

6. Lætabimur in salutari tuo : et in nomine Dei nostri magnificabimur.

7. Impleat Dominus omnes petitiones tuas : nunc cognovi quoniam saluum fecit Dominus CHRISTUM suum.

Exaudiet illum de cælo sancto suo : in potentatibus salus dexteræ ejus.

8. Hi in curribus, et hi in equis : nos autem in nomine Domini Dei nostri invocabimus.

2. "*God of Jacob*," reference to *Gen.*, xxxv., 3, where Jacob says "I will make an altar to God who answered me in the day of distress"; the appeal therefore is to the God who showed His power in act.

4. "*Fat*," i.e., may Jehovah regard as worthy to be received—the fattest of the flock were chosen for sacrifice.

6. "*Salvation*," victory.

7. "*Salvation*"—he will hear him from his holy heaven in the strength of the power of His right hand.

PSALM XIX.

1. Unto the end. A psalm for David.

2. MAY the Lord hear thee in the day of tribulation : may the name of the God of Jacob protect thee.

3. May he send thee help from the sanctuary : and defend thee out of Sion.

4. May he be mindful of all thy sacrifices : and may thy whole burnt-offering be made fat.

5. May he give thee according to thy own heart ; and confirm all thy counsels.

6. We will rejoice in thy salvation ; and in the name of our God we shall be exalted.

7. The Lord fulfil all thy petitions : now have I known that the Lord hath saved his anointed.

He will hear him from his holy heaven : the salvation of his right hand is in powers.

8. Some *trust* in chariots, and some in horses : but we will call upon the name of the Lord our God.

9. Ipsi obligati sunt, et ceciderunt :
nos autem surreximus et erecti sumus.

10. Domine, salvum fac regem : et
exaudi nos in die, quā invocaverimus
te.

9. They are bound, and have fallen :
but we are risen, and are set upright.

O Lord, save the king : and hear
us in the day that we shall call upon
thee.

9. "*They*," i.e., the enemy (past tense used to express confidence as if the act were already accomplished). Sung by the congregation.

PSALM XX.

As the last psalm was sung before going to battle so this seems to be a thanksgiving after battle. There Jehovah was asked to give to the King according to the desire of his heart, here Jehovah is thanked for having granted that request. It is Messianic also in the same sense as the last, viz., that each Jewish King was but a feeble type of the true King to come, and the aspirations of all pious hearts, though having their immediate object in the reigning ruler, went beyond in spirit to Him who would be King of Justice and Peace. It consists of two strophes. I., 2-8, Jehovah's great doings in behalf of the King in the past and present, the cause of his gladness and hope; II., 9-13, the King's confidence in Jehovah assures him of a happy victory over all his foes.

PSALMUS XX.

1. In finem, Psalmus David.

2. DOMINE, in virtute tuā lætabitur
rex : et super salutare tuum exultabit
vehementer.

3. Desiderium cordis ejus tribuisti
ei : et voluntate labiorum ejus non
fraudasti eum.

4. Quoniam prævenisti eum in bene-
dictionibus dulcedinis : posuisti in ca-
pite ejus coronam de lapide pretioso.

5. Vitam petiit a te : et tribuisti ei
longitudinem dierum in sæculum, et
in sæculum sæculi.

6. Magna est gloria ejus in salutari
tuo : gloriam et magnum decorem im-
pones super eum.

PSALM XX.

1. Unto the end. A psalm for
David.

2. IN thy strength, O Lord, the king
shall joy ; and in thy salvation he shall
rejoice exceedingly.

3. Thou hast given him his heart's
desire : and hast not withholden from
him the will of his lips.

4. For thou hast prevented him with
blessings of sweetness : thou hast set
on his head a crown of precious stones.

5. He asked life of thee : and thou
hast given him length of days for ever
and ever.

6. His glory is great in thy salva-
tion : glory and great beauty shalt
thou lay upon him.

3. "*Will of his lips*," his petition.

4. "*Prevented*." Thou comest to meet him with blessings.
"*Hast set*"—Thou settest, i.e., Thou givest him a kingly bearing.

5. "*He*," the King. "*For ever and for ever*." These words can
be true only in so far as the promise in 2 Kings, viii., 12, is fulfilled
in David's seed, viz., the Messiah.

7. Quoniam dabis eum in benedictionem in sæculum sæculi : laetificabis eum in gaudio cum vultu tuo.

8. Quoniam rex sperat in Domino : et in misericordiâ Altissimi non commovebitur.

9. Inveniatur manus tua omnibus inimicis tuis : dextera tua inveniatur omnes, qui te oderunt.

10. Pones eos ut clibanum ignis in tempore vultus tui : Dominus in ira sua conturbabit eos, et devorabit eos ignis.

11. Fructum eorum de terrâ perdes, et semen eorum a filiis hominum.

12. Quoniam declinaverunt in te mala : cogitaverunt consilia, quæ non potuerunt stabilire

13. Quoniam pones eos dorsum : in reliquiis tuis præparabis vultum eorum.

14. Exaltare, Domine, in virtute tuâ : cantabimus et psallemus virtutes tuas.

7. For thou shalt give him to be a blessing for ever and ever : thou shalt make him joyful in gladness with thy countenance.

8. For the king hopeth in the Lord : and through the mercy of the most High he shall not be moved.

9. Let thy hand be found by all thy enemies : let thy right hand find out all them that hate thee.

10. Thou shalt make them as an oven of fire, in the time of thy anger : the Lord shall trouble them in his wrath, and fire shall devour them.

11. Their fruit shalt thou destroy from the earth : and their seed from among the children of men.

12. For they have intended evils against thee : they have devised counsels which they have not been able to establish.

13. For thou shalt make them turn their back : in thy remnants thou shalt prepare their face.

14. Be thou exalted, O Lord, in thy own strength : we will sing and praise thy power.

7. Literally, "Thou settest him up as a blessing for ever." "*Countenance*," through Thy favour.

9. Let them experience the strength of Thy hand.

10. "*Oven of fire*," the comparison is merely intimated—Thou shalt make them as if they were in an oven of fire.

11. "*Fruit*" and "*seed*," posterity.

13. "*Remnants*," literally, on Thy bow-strings Thou shalt make ready Thy arrows against their faces. Jerome, "*funes tuos firmabis contra facies eorum*."

PSALM XXI.

David composed this psalm on the groundwork of his own experience. That the just must suffer, that their sufferings subserve the glory of God through their deliverance by Him—such is its kernel. It cannot, however, be narrowed down to David alone. We know of no set of circumstances in which David was placed to justify the expressions of verses 7-10. Neither do we think that the psalm ought to be applied exclusively to Christ. But because He is the Just One *par excellence*, He must suffer, and as Jehovah's glory is subserved in the deliverance of any just sufferer, so we ought to conclude that in the Messiah's deliverance from His foes God will be more glorified than ever

before. The references of the New Testament to this psalm are many—*Matt.*, xxvii, 46, 39, 43; *John*, xix., 29; *Heb.*, ii., 11, etc. It consists of three strophes. I., 2-12, the complaint that Jehovah has forgotten him; II., 13-22, a more accurate description of his danger and a prayer for deliverance; III., 23-32, hope.

PSALMUS XXI.

PSALM XXI.

1. In finem pro susceptione matutinà, Psalmus David.

2. DEUS, Deus meus, respice in me : quare me dereliquisti? longè a salute meâ verba delictorum meorum.

3. Deus meus, clamabo per diem, et non exaudies : et nocte, et non ad insipientiam mihi.

4. Tu autem in sancto habitas, Laus Israël.

5. In te speraverunt patres nostri : speraverunt, et liberasti eos.

6. Ad te clamaverunt, et salvi facti sunt : in te speraverunt, et non sunt confusi.

7. Ego autem sum vermis, et non homo : opprobrium hominum, et abjectio plebis.

8. Omnes videntes me, deriserunt me : locuti sunt labiis, et moverunt caput.

9. Speravit in Domino, eripiat eum : salvum faciat eum, quoniam vult eum.

10. Quoniam tu es, qui extraxisti me de ventre : spes mea ab uberibus matris meæ.

1. Unto the end, for the morning protection, a psalm for David.

2. O God my God, look upon me : why hast thou forsaken me?

Far from my salvation are the words of my sins.

3. O my God, I shall cry by day, and thou wilt not hear : and by night, and it shall not be reputed as folly in me.

4. But thou dwellest in the holy place, the praise of Israel.

5. In thee have our fathers hoped ; they have hoped, and thou hast delivered them.

6. They cried to thee, and they were saved : they trusted in thee, and were not confounded.

7. But I am a worm, and no man : the reproach of men, and the outcast of the people.

8. All they that saw me have laughed me to scorn : they have spoken with the lips, and wagged the head.

9. He hoped in the Lord, let him deliver him : let him save him, seeing he delighteth in him.

10. For thou art he that hast drawn me out of the womb : my hope from the breasts of my mother. 11 I was cast upon thee from the womb :

1. "*For the morning protection.*" Hebrew, "for the hind of the dawn." Jerome, "pro cervo matutino." It is very difficult to say what this means. Without enumerating a host of opinions we think it probable that this title was the beginning of some well-known air to which the psalm was to be sung.

2. "*Far . . . salvation,*" literally, "far from my help is my cry of entreaty," *i.e.*, there is a great distance between my cry for help and my obtaining it.

3. The verbs should be here in the present time, "I cry—Thou hearest me not." "*Reputed as folly,*" Hebrew, "nor is there any silence for me." Jerome, "nec est silentium mihi," *i.e.*, I never cease crying to Thee.

4. Literally (yet) Thou art holy throned above the praises of Israel.

11. In te projectus sum ex utero : de ventre matris meæ Deus meus es tu,
12. ne discesseris a me.

Quoniam tribulatio proxima est : quoniam non est qui adjuvet.

13. Circumdederunt me vituli multi : tauri pingues obsederunt me.

14. Aperuerunt super me os suum, sicut leo rapiens et rugiens.

15. Sicut aqua effusus sum : et dispersa sunt omnia ossa mea.

Factum est cor meum tanquam cera liquescens in medio ventris mei.

16. Aruit tanquam testa virtus mea, et lingua mea adhæsit faucibus meis : et in pulverem mortis deduxisti me.

17. Quoniam circumdederunt me canes multi : concilium malignantium obsedit me :

Foderunt manus meas et pedes meos :

18. dinumeraverunt omnia ossa mea. Ipsi verò consideraverunt et insperxerunt me :

19. dividerunt sibi vestimenta mea, et super vestem meam miserunt sortem.

20. Tu autem, Domine, ne elongaveris auxilium tuum a me : ad defensionem meam conspice.

21. Erue a frameâ, Deus, animam meam : et de manu canis unicum meum :

22. Salva me ex ore leonis : et a cornibus unicornium humilitatem meam.

23. Narrabo nomen tuum fratribus meis : in medio ecclesiæ laudabo te.

24. Qui timetis Dominum, laudate eum : universum semen Jacob, glorificate eum :

From my mother's womb thou art my God, 12 depart not from me.

For tribulation is very near : for there is none to help *me*.

13. Many calves have surrounded me : fat bulls have besieged me.

14. They have opened their mouths against me, as a lion ravening and roaring.

15. I am poured out like water ; and all my bones are scattered.

My heart is become like wax melting in the midst of my bowels.

16. My strength is dried up like a potsherd, and my tongue hath cleaved to my jaws : and thou hast brought me down into the dust of death.

17. For many dogs have encompassed me : the council of the malignant hath besieged me.

They have dug my hands and feet.

18. They have numbered all my bones. And they have looked and stared upon me. 19. They parted my garments amongst them ; and upon my vesture they cast lots.

20. But thou, O Lord, remove not thy help to a distance from me ; look towards my defence.

21. Deliver, O God, my soul from the sword : my only one from the hand of the dog.

22. Save me from the lion's mouth ; and my lowliness from the horns of the unicorns.

23. I will declare thy name to my brethren : in the midst of the church will I praise thee.

24. Ye that fear the Lord, praise him : all ye the seed of Jacob, glorify him.

13. "*Calves*," literally bulls ; "*fat bulls*," literally, the strong ones of Bashan (famous for its fat pastures).

15. The strength of my body and my courage are melted away and my bones are out of joint.

16. "*Potsherd*," a fragment of earthenware.

17. "*Dug*," so the Fathers, ecclesiastical writers and nearly all the versions translate. The strange thing is that nearly all the MSS. have the present Massoretic reading, *caari* (like a lion), but in the face of the evidence quoted we have no doubt that "*dug*" or "*pierced*" is the correct reading. See Introductory Article "*Poetry of the Psalms*."

18. "*They have numbered*." Hebrew, "I count or can count all my bones." Jerome, "numeravi omnia ossa mea."

21. "*My only one*," i.e., my life—the most precious thing I have.

25. timeat eum omne semen Israël :
quoniam non spreuit, neque despexit
deprecationem pauperis :

nec avertit faciem suam a me : et
cum clamarem ad eum exaudivit me.

26. Apud te laus mea in ecclesiâ
magnâ : vota mea reddam in con-
spectu timentium eum.

27. Edent pauperes, et saturabun-
tur : et laudabunt Dominum qui re-
quirunt eum : vivent corda eorum in
sæculum sæculi.

28. Reminiscentur et convertentur ad
Dominum universi fines terræ :

et adorabunt in conspectu ejus uni-
versæ familiæ gentium.

29. Quoniam Domini est regnum : et
ipse dominabitur gentium.

30. Manducaverunt et adoraverunt
omnes pingues terræ : in conspectu
ejus cadent omnes qui descendunt in
terram.

31. Et anima mea illi vivet : et se-
men meum serviet ipsi.

32. Annuntibitur Domino generatio
ventura : et annuntiabunt cœli justi-
tiam ejus populo qui nascetur, quem
fecit Dominus.

25. Let all the seed of Israel fear
him : because he hath not slighted nor
despised the supplication of the poor
man.

Neither hath he turned away his
face from me : and when I cried to
him he heard me.

26. With thee is my praise in a
great church : I will pay my vows in
the sight of them that fear him.

27. The poor shall eat and shall be
filled : and they shall praise the Lord
that seek him : their hearts shall live
for ever and ever.

28. All the ends of the earth shall
remember, and shall be converted to
the Lord :

And all the kindreds of the Gen-
tiles shall adore in his sight.

29. For the kingdom is the Lord's ;
and he shall have dominion over the
nations.

30. All the fat ones of the earth have
eaten and have adored : all they that
go down to the earth shall fall before
him.

31. And to him my soul shall live :
and my seed shall serve him.

32. There shall be declared to the
Lord a generation to come : and the
heavens shall shew forth his justice
to a people that shall be born, which
the Lord hath made.

23-32. It would be the merest nonsense to hold that there is no foreshadowing of the Messiah's reign here.

PSALM XXII.

This beautiful psalm is the outpouring of a soul which has found perfect peace in God. It was probably written in David's old age, when he could look back with gratitude to all that Jehovah had done for him. The gist of the psalm is contained in verse 1—the Lord is my Shepherd : I shall want for nothing. The rest of the psalm is an expansion of that idea—He gives rest to the weary, refreshment to the languid, deliverance to those in danger, food and drink to the needy (2-6).

PSALMUS XXII.

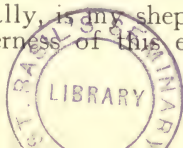
1. Psalmus David.
DOMINUS regit me, et nihil mihi
deerit.

2. In loco pascuæ ibi me collocavit.

PSALM XXII.

1. A psalm for David.
THE Lord ruleth me : and I shall
want nothing. 2. He hath set me in
a place of pasture.

1. "*Ruleth me*," literally, is any shepherd ; if we would under-
stand the infinite tenderness of this expression we must realize



Super aquam refectionis educavit me :

3. animam meam convertit.

Deduxit me super semitas justitiæ, propter nomen suum.

4. Nam, et si ambulavero in medio umbræ mortis, non timebo mala : quoniam tu tecum es.

Virga tua, et baculus tuus, ipsa me consolata sunt.

5. Parasti in conspectu meo mensam, adversus eos, qui tribulant me.

Impinguasti in oleo caput meum : et calix meus inebrians quàm præclarus est :

6. Et misericordia tua subsequetur me omnibus diebus vitæ meæ.

7. Et ut inhabitem in domo Domini, in longitudinem dierum.

He hath brought me up, on the water of refreshment : 3 he hath converted my soul.

He hath led me on the paths of justice, for his own name's sake.

4. For though I should walk in the midst of the shadow of death, I will fear no evils, for thou art with me.

Thy rod and thy staff, they have comforted me.

5. Thou hast prepared a table before me, against them that afflict me.

Thou hast anointed my head with oil ; and my chalice which inebriateth me, how goodly is it !

6. And thy mercy will follow me all the days of my life.

And that I may dwell in the house of the Lord unto length of days.

what the Eastern shepherd was to his sheep, otherwise the beauty of the simile will be lost upon us.

3. "*Converted my soul*," better, reviveth my soul when weary, as the good shepherd does to the weak sheep.

4. "*Thy rod and staff*"—the instruments by which the sheep are guided. In the dark night of tribulation, yea in the death-darkness, the frightened soul, like the timid sheep, will derive comfort and security from the thought that the Good Shepherd is nigh.

5. The blessings God prepares for His needy people are shown forth under the figure of a rich feast. "*Anointed with oil*," the symbol of joy.

6. "*My chalice which inebriates*." Hebrew, "my chalice overflows ; only goodness and loving-kindness follow me all the days of my life, and I shall dwell," etc.

PSALM XXIII.

There is little doubt that this was composed and sung when the Ark of the Covenant was removed from the house of Obedom to Mount Sion, 2 *Kings*, vi. It was an event of no ordinary significance, and we may be sure it awakened feelings not only of the most exalted patriotism but of the most intense religious excitement, for the Ark of the Covenant was the symbol of God's presence among His people. It was sung in

antiphonal measure—voice answering voice and chorus chorus. It consists of two parts. I., 1-6, Jehovah prepares to enter Mount Sion; II., 7-10, the entry itself is described.

PSALMUS XXIII.

i. Prima sabbati, Psalmus David.

DOMINI est terra, et plenitudo ejus : orbis terrarum, et universi, qui habitant in eo.

2. Quia ipse super maria fundavit eum : et super flumina præparavit eum.

•3. Quis ascendet in montem Domini ? aut quis stabit in loco sancto ejus ?

4. Innocens manibus et mundo corde, qui non accepit in vano animam suam, nec juravit in dolo proximo suo.

5. Hic accipiet benedictionem a Domino : et misericordiam a Deo salutari suo.

6. Hæc est generatio quærentium eum, quærentium faciem Dei Jacob.

7. Attollite portas, principes, vestras, et elevamini, portæ æternales : et introibit rex gloriæ.

PSALM XXIII.

1. On the first day of the week, a psalm for David.

THE earth is the Lord's and the fulness thereof : the world, and all they that dwell therein.

2. For he hath founded it upon the seas ; and hath prepared it upon the rivers.

3. Who shall ascend into the mountain of the Lord : or who shall stand in his holy place ?

4. The innocent in hands, and clean of heart, who hath not taken his soul in vain, nor sworn deceitfully to his neighbour.

5. He shall receive a blessing from the Lord, and mercy from God his Saviour.

6. This is the generation of them that seek him, of them that seek the face of the God of Jacob.

7. Lift up your gates, O ye princes, and be ye lifted up, O eternal gates : and the King of Glory shall enter in.

2. An evident allusion to Genesis, where the dry land is described as emerging from the waters and seeming to rest thereon.

3-6. The moral qualities necessary for all who come nigh to God.

4. "*Not taken his soul in vain*," rather, not given his soul to vanity or wickedness.

5. "*He*," viz., such as are described in verse 4.

6. Such is their character. Others may call themselves children of Jacob just as the Pharisees called themselves children of Abraham, but God acknowledges as such only those who pursue holiness. Cf. *Rom.*, ix., 6, All are not Israelites that are of Israel.

7. The procession bearing the Ark of the Covenant has reached Mount Sion ; the psalmist addressing its gates commands them to be opened that the King may enter. According to the Hebrew it should read, "Lift up your heads, ye gates." David had taken this stronghold from the Jebusites, but it is not David but Jehovah who is the true King of Sion. The bringing of the Ark to Mount Sion meant a great deal more than the mere change of place. It was the inauguration of a new era for God's people, and the psalmist exhorts them to know the day of their visitation, lest God's presence among them, which was meant for their resurrection, should prove their ruin.

8. Quis est iste rex gloriæ? Dominus fortis et potens: Dominus potens in prælio.

9. Attollite portas, principes, vestras, et elevamini, portæ æternales: et introibit rex gloriæ.

10. Quis est iste rex gloriæ? Dominus virtutum ipse est rex gloriæ.

8. Who is this King of glory? the Lord who is strong and mighty: the Lord mighty in battle.

9. Lift up your gates, O ye princes, and be ye lifted up, O eternal gates: and the King of Glory shall enter in.

10. Who is this King of Glory? the Lord of hosts, he is the King of Glory.

PSALM XXIV.

In Hebrew this is an acrostic or alphabetical psalm, *i.e.*, the first verse of the psalm begins with the first letter of the Hebrew alphabet, the second verse with the second letter, and so on. It is not, however, entirely perfect. The psalm is of a very general nature and no formal analysis of it is possible. It is a prayer for mercy and protection.

PSALMUS XXIV.

1. In finem, Psalmus David.

Ad te, Domine, levavi animam meam:

2. Deus meus in te confido, non erubescam:

3. neque irrideant me inimici mei: etenim universi, qui sustinent te, non confundentur.

4. Confundantur omnes iniqua agentes supervacue.

Vias tuas, Domine, demonstra mihi: et semitas tuas edoce me.

5. Dirige me in veritate tuâ, et doce me: quia tu es Deus salvator meus, et te sustinui totâ die.

6. Reminiscere miserationum tuarum, Domine, et misericordiarum tuarum, quæ a sæculo sunt.

7. Delicta juventutis meæ, et ignorantias meas ne memineris.

Secundum misericordiam tuam memento mei, tu: propter bonitatem tuam, Domine.

8. Dulcis et rectus Dominus: propter hoc legem dabit delinquentibus in viâ.

9. Diriget mansuetos in iudicio: docebit mites vias suas.

PSALM XXIV.

1. Unto the end, a psalm for David
To thee, O Lord, have I lifted up my soul. 2. In thee, O my God, I put my trust; let me not be ashamed.

3. Neither let my enemies laugh at me: for none of them that wait on thee shall be confounded.

4. Let all them be confounded that act unjust things without cause.

Shew, O Lord, thy ways to me, and teach me thy paths.

5. Direct me in thy truth, and teach me; for thou art God my Saviour; and on thee have I waited all the day long.

6. Remember, O Lord, thy bowels of compassion; and thy mercies that are from the beginning of the world.

7. The sins of my youth and my ignorances do not remember.

According to thy mercy remember thou me: for thy goodness sake, O Lord.

8. The Lord is sweet and righteous: therefore he will give a law to sinners in the way.

9. He will guide the mild in judgment: he will teach the meek his ways.

8 "Give a law," rather, point out a way to them (in which to walk).

9. "Mild," afflicted.

10. Universæ viæ Domini, misericordia et veritas, requentibus testamentum ejus et testimonia ejus.

11. Propter nomen tuum, Domine, propitiaberis peccato meo : multum est enim.

12. Quis est homo qui timet Dominum? legem statuit ei in viâ, quam elegit.

13. Anima ejus in bonis demorabitur : et semen ejus hæreditabit terram.

14. Firmamentum est Dominus timentibus eum : et testamentum ipsius ut manifestetur illis.

15. Oculi mei semper ad Dominum : quoniam ipse evellet de laqueo pedes meos.

16. Respice in me, et miserere mei : quia unicus et pauper sum ego.

17. Tribulationes cordis mei multiplicatæ sunt : de necessitatibus meis erue me.

18. Vide humilitatem meam et laborem meum : et dimitte universa delicta mea.

19. Respice inimicos meos quoniam multiplicati sunt, et odio iniquo odorant me.

20. Custodi animam meam, et erue me : non erubescam quoniam speravi in te.

21. Innocentes et recti adhæserunt mihi : quia sustinui te.

22. Libera, Deus, Israël ex omnibus tribulationibus suis.

10. All the ways of the Lord are mercy and truth, to them that seek after his covenant and his testimonies.

11. For thy name's sake, O Lord, thou wilt pardon my sin : for it is great.

12. Who is the man that feareth the Lord? He hath appointed him a law in the way he hath chosen.

13. His soul shall dwell in good things : and his seed shall inherit the land.

14. The Lord is a firmament to them that fear him : and his covenant shall be made manifest to them.

15. My eyes are ever towards the Lord : for he shall pluck my feet out of the snare.

16. Look thou upon me, and have mercy on me ; for I am alone and poor.

17. The troubles of my heart are multiplied : deliver me from my necessities.

18. See my abjection and my labour ; and forgive me all my sins.

19. Consider my enemies for they are multiplied, and have hated me with an unjust hatred.

20. Keep thou my soul, and deliver me : I shall not be ashamed, for I have hoped in thee.

21. The innocent and the upright have adhered to me : because I have waited on thee.

22. Deliver Israel, O God, from all his tribulations.

10. "*Seek after*," literally, observe, keep.

12. The meaning is—whoever fears Jehovah, to him Jehovah shall show the way in which he should walk.

14. "*Firmament*," literally, is in close communion with.

22. This verse was probably added to adapt the psalm to liturgical uses as a sort of doxology.

PSALM XXV.

This bears a close resemblance to xxiv. There is, however, one marked difference, viz., that in this we find no avowal of guilt and prayer for pardon as in the last, but rather a confession of uprightness and sanctity to the great Searcher of all hearts.

There is no evidence as to the time of composition—the probabilities are in favour of Absalom's rebellion. Neither is the psalm susceptible of any formal division.

PSALMUS XXV.

1. In finem, Psalmus David.
JUDICA me, Domine, quoniam ego in
innocentiâ meâ ingressus sum: et in
Domino sperans non infirmabor.

2. Proba me, Domine, et tenta me:
ure renes meos et cor meum.

3. Quoniam misericordia tua ante
oculos meos est: et complacui in veri-
tate tuâ.

4. Non sedi cum concilio vanitatis:
et cum iniqua gerentibus non introibo.

5. Odivi ecclesiam malignantium:
et cum impiis non sedebo.

6. Lavabo inter innocentes manus
meas: et circumdabo altare tuum, Do-
mine:

7. ut audiam vocem laudis, et enar-
rem universa mirabilia tuâ.

8. Domine, dilexi decorem domûs
tuæ, et locum habitationis gloriæ
tuæ.

9. Ne perdas cum impiis, Deus, ani-
mam meam, et cum viris sanguinum
vitam meam:

10. In quorum manibus iniquitates
sunt: dextera eorum repleta est mune-
ribus.

PSALM XXV.

1. Unto the end, a psalm for David.
JUDGE me, O Lord, for I have walked
in my innocence: and I have put my
trust in the Lord, and shall not be
weakened.

2. Prove me, O Lord, and try me;
burn my reins and my heart.

3. For thy mercy is before my eyes:
and I am well pleased with thy truth.

4. I have not sat with the council
of vanity; neither will I go in with
the doers of unjust things.

5. I have hated the assembly of the
malignant; and with the wicked I
will not sit.

6. I will wash my hands among the
innocent: and will compass thy altar,
O Lord.

7. That I may hear the voice of thy
praise: and tell of all thy wondrous
works.

8. I have loved, O Lord, the beauty
of thy house; and the place where thy
glory dwelleth.

9. Take not away my soul, O God,
with the wicked: nor my life with
bloody men:

10. In whose hands are iniquities:
their right hand is filled with gifts.

1. "*Judge me*," do justice to me, vindicate me and my cause;
"*weakened*," I shall not waver.

2. "*Burn*," simile again taken from the furnace; "*reins and heart*," my affections and designs—prove them and you will find them pure.

4. "*Vanity*," the emptiness of the creature.

6. The true import of this rite is to be judged from *Deut.*, xxi., 6, 7; *Matt.*, xxvii., 27—a declaration of innocence. "*Compass thy altar*," this is explained either (1) as a procession around the altar, (2) or as I think more probable, "I cling to and have a strong affection for thy altar."

7. Literally, "that I may cause the voice of praise to be heard."

8. "*Beauty*," Hebrew, "the habitation of Thy house"; Jerome, "*habitaculum domus tuæ*." "*Loved*," in antithesis to "*hated*" of verse 5.

10. Hebrew, "in whose hands are wicked devices and whose right hand is full of bribes."

11. Ego autem in innocentia meâ ingressus sum : redime me, et miserere mei.

12. Pes meus stetit in directo : in ecclesiis benedicam te, Domine.

11. But as for me, I have walked in my innocence : redeem me, and have mercy on me.

12. My foot hath stood in the direct way, in the churches I will bless thee, O Lord.

11. "*Redeem me*," deliver me.

12. "*Direct way*," literally, wide plain ; his prayer has been heard, he has been delivered from his enemies, he is no longer shut in mountain fastnesses, he is now in the open plain and mingles his grateful praise of Jehovah with that of the congregation.

The justice David attributes to himself in this and similar psalms has nothing in common with the Pharisaical piety denounced by Christ. For theirs was imaginary, his was real ; theirs was the observance of outward rites without inward sanctity, his consists of inward faith and good works.

PSALM XXVI.

"Wait upon the Lord" seems to be the dominant note of this psalm. Jehovah is the psalmist's light and salvation therefore he fears not, however great his danger ; let him only enjoy God's favour and he is safe from all persecution. Such is the first strophe, 1-6. II., 7-14, while raised upon the wings of faith he despises the troubles of life, but coming down to the actual state of affairs before him, this tone of triumph disappears, but he still prays with confidence that God may take pity on him and deliver him from his foes, for without Jehovah nothing remains for him but black despair.

PSALMUS XXVI.

1. Psalmus David priusquam liniretur.

DOMINUS illuminatio mea, et salus mea, quem timebo ?

Dominus protector vitæ meæ, a quo trepidabo ?

2. Dum appropiant super me nocentes, ut edant carnes meas : qui tribulant me inimici mei, ipsi infirmati sunt et ceciderunt.

3. Si consistant adversum me castra, non timebit cor meum.

Si exurgat adversum me prælium, in hoc ego sperabo.

PSALM XXVI.

1. The psalm of David before he was anointed.

THE Lord is my light and my salvation, whom shall I fear ?

The Lord is the protector of my life : of whom shall I be afraid ?

2. Whilst the wicked draw near against me, to eat my flesh.

My enemies that trouble me, have themselves been weakened, and have fallen.

3. If armies in camp should stand together against me, my heart shall not fear.

If a battle should rise up against me, in this will I be confident.

2. "*Eat my flesh*," like beasts of prey.

4. Unam petii a Domino, hanc requiram, ut inhabitem in domo Domini omnibus diebus vitæ meæ :

ut videam voluptatem Domini, et visitem templum ejus.

5. Quoniam abscondit me in tabernaculo suo : in die malorum protexit me in abscondito tabernaculi sui.

6. In petrâ exaltavit me : et nunc exaltavit caput meum super inimicos meos.

Circuivi, et immolavi in tabernaculo ejus hostiam vociferationis : cantabo, et psalmum dicam Domino.

7. Exaudi, Domine, vocem meam, quâ clamavi ad te : miserere mei, et exaudi me.

8. Tibi dixit cor meum, exquisivit te facies mea : faciem tuam, Domine, requiram.

9. Ne avertas faciem tuam a me : ne declines in irâ a servo tuo.

Adjutor meus esto : ne derelinquas me, neque despicias me, Deus salutaris meus.

10. Quoniam pater meus et mater mea dereliquerunt me : Dominus autem assumpsit me.

11. Legem pone mihi, Domine, in viâ tuâ : et dirige me in semitam rectam propter inimicos meos.

12. Ne tradideris me in animas tribulantium me : quoniam insurrexerunt in me testes iniqui, et mentita est iniquitas sibi.

13. Credo videre bona Domini in terrâ viventium.

14. Expecta Dominum, viriliter age : et confortetur cor tuum, et sustine Dominum.

4. One thing I have asked of the Lord, this will I seek after ; that I may dwell in the house of the Lord all the days of my life.

That I may see the delight of the Lord, and may visit his temple.

5. For he hath hidden me in his tabernacle ; in the day of evils, he hath protected me in the secret place of his tabernacle.

6. He hath exalted me upon a rock : and now he hath lifted up my head above my enemies.

I have gone round, and have offered up in his tabernacle a sacrifice of jubilation : I will sing, and recite a psalm to the Lord,

7. Hear, O Lord, my voice, with which I have cried to thee : have mercy on me and hear me.

8. My heart hath said to thee. My face hath sought thee : thy face, O Lord, will I still seek.

9. Turn not away thy face from me ; decline not in thy wrath from thy servant.

Be thou my helper, forsake me not ; do not thou despise me, O God my Saviour.

10. For my father and my mother have left me : but the Lord hath taken me up.

11. Set me, O Lord, a law in thy way, and guide me in the right path, because of my enemies.

12. Deliver me not over to the will of them that trouble me : for unjust witnesses have risen up against me ; and iniquity hath lied to itself.

13. I believe to see the good things of the Lord in the land of the living.

14. Expect the Lord, do manfully, and let thy heart take courage, and wait thou for the Lord.

4. "One thing," above all others. The Vulgate "unam" should be "unum." In Hebrew there is no neuter gender ; now the word for "one thing" in Hebrew is *echad*, which is feminine, hence the Septuagint *μια* and the Vulgate *unam*. The same remark applies to *hanc*. "*Delight of the Lord*," literally, the beauty of Jehovah (with the eye of faith) in the Tabernacle worship.

10. "Taken me up," i.e., under His protection.

12. "Iniquity," etc., literally, "and they that breathe violence against me."

13. "I believe to see." This conveys the sense. The original is a protasis without any apodasis—if I did not believe to see (I should despair). "*The land of the living*," in antithesis to *Sheol*, the land of the dead.

PSALM XXVII.

This consists of an introduction and two strophes. He asks that his prayer may be heard, otherwise he is lost (verse 1). He then unfolds his request more specifically by asking that Jehovah would not entangle him in the destruction which he hopes will be the lot of his enemies (2-5). Having obtained an assurance of being heard, he praises Jehovah as the saviour of His people (6-9).

PSALMUS XXVII.

Psalmus ipsi David.

1. Ad te, Domine, clamabo, Deus meus, ne sileas a me: ne quando taceas a me, et assimilabor descendentibus in lacum.

2. Exaudi, Domine, vocem deprecationis meæ; dum oro ad te: dum extollo manus meas ad templum sanctum tuum.

3. Ne simul trahas me cum peccatoribus: et cum operantibus iniquitatem ne perdas me:

Qui loquuntur pacem cum proximo suo, mala autem in cordibus eorum.

4. Da illis secundum opera eorum, et secundum nequitiam adinventionum ipsorum.

Secundum opera manuum eorum, tribue illis: redde retributionem eorum ipsis.

5. Quoniam non intellexerunt opera Domini, et in operà manuum ejus destrues illos, et non ædificabis eos.

6. Benedictus Dominus: quoniam exaudivit vocem deprecationis meæ.

7. Dominus adjutor meus, et protector meus: in ipso speravit cor meum, et adjutus sum.

Et refluoruit caro mea: et ex voluntate meâ confitebor ei.

8. Dominus fortitudo plebis suæ: et protector salvationum christi sui est.

PSALM XXVII.

1. A psalm for David himself.

UNTO thee will I cry, O Lord: O my God, be not thou silent to me; lest *if* thou be silent to me, I become like them that go down into the pit.

2. Hear, O Lord, the voice of my supplication, when I pray to thee; when I lift up my hands to thy holy temple.

3. Draw me not away together with the wicked; and with the workers of iniquity destroy me not:

Who speak peace with their neighbour, but evils *are* in their hearts.

4. Give them according to their works, and according to the wickedness of their inventions.

According to the works of their hands give thou to them: render to them their reward.

5. Because they have not understood the works of the Lord, and the operations of his hands; thou shalt destroy them, and shalt not build them up.

6. Blessed be the Lord, for he hath heard the voice of my supplication.

7. The Lord is my helper and my protector: in him hath my heart confided, and I have been helped.

And my flesh hath flourished again, and with my will I will give praise to him.

8. The Lord is the strength of his people, and the protector of the salvation of his anointed.

1. "*The pit*," see Psalm vi., verse 6.

4. As the first prayer is for his own preservation so the second is for the destruction of his enemies. "*Inventions*," doings. For some explanation of those vindictive prayers see Introductory article, "Theology of the Psalms."

5. Here is given the reason why God's anger will pursue the wicked.

7. "*Flesh hath flourished*," my heart shall exult.

9. Salvum fac populum tuum, Domine, et benedic hæreditati tuæ: et rege eos, et extolle illos usque in æternum.

9. Save, O Lord, thy people, and bless thy inheritance: and rule them and exalt them for ever.

9. "*Rule and exalt*," literally, feed them and bear them up—a reference to Jehovah the Good Shepherd.

PSALM XXVIII.

The key to the proper interpretation of this psalm is to be found in the concluding verses, "Jehovah is King for ever and will give strength and peace to His people." It consists of three strophes. I., 1-2, the servants of Jehovah are desired to give Him glory and honour; II., 3-9, a magnificent description of a thunderstorm; III., v. 10, reminds the people that this same Jehovah whose power and majesty appear in the warring elements is the Ruler of Israel.

PSALMUS XXVIII.

Psalmus David.

1. In consummatione tabernaculi.

AFFERTE Domino, filii Dei: afferte Domino filios arietum.

2. Afferte Domino gloriam et honorem, afferte Domino gloriam nomini ejus: adorate Dominum in atrio sancto ejus.

3. Vox Domini super aquas, Deus majestatis intonuit: Dominus super aquas multas.

PSALM XXVIII.

1. A psalm for David, at the finishing of the tabernacle.

BRING to the Lord, O ye children of God: bring to the Lord the offspring of rams.

2. Bring to the Lord glory and honour; bring to the Lord glory to his name: adore ye the Lord in his holy court.

3. The voice of the Lord *is* upon the waters; the God of majesty hath thundered, The Lord upon many waters.

1. The second part of this verse, "*bring to the Lord the offspring of rams*," is not in the Hebrew, which has only "*habu l'adonai bene elim*"—*elim* standing for *elohim*; but because these two words, *bene elim*, may mean "the offspring of rams," it would appear that interpreters were doubtful as to their meaning. They incorporated one reading in the text and the other in the margin, and in course of time both crept into the text, hence the reading of the Septuagint, Vulgate, and Douay versions. It would appear therefore that the true sense of the original is brought out in the Revised Version, "give to the Lord, ye mighty, give unto the Lord glory and strength."

2. "*Holy court*." Hebrew, in holy attire.

3. "*Voice of the Lord*," thunder. "*Waters*," the clouds charged with water.

4. Vox Domini in virtute: vox Domini in magnificentiâ.

5. Vox Domini confringentis cedros: et confringet Dominus cedros Libani:

6. et comminuet eas tanquam vitulum Libani: et dilectus quemadmodum filius unicornium.

7. Vox Domini intercidentis flammam ignis:

8. vox Domini concutientis desertum: et commovebit Dominus desertum Cades.

9. vox Domini præparantis cervos, et revelabit condensa: et in templo ejus omnes dicent gloriam.

10. Dominus diluvium inhabitare facit: et sedebit Dominus rex in æternum.

11. Dominus virtutem populo suo dabit: Dominus benedicet populo suo in pace.

4. The voice of the Lord *is* in power; the voice of the Lord in magnificence.

5. The voice of the Lord breaketh the cedars: ye, the Lord shall break the cedars of Libanus.

6. And shall reduce them to pieces, as a calf of Libanus, and as the beloved son of unicorns.

7. The voice of the Lord divideth the flame of fire: 8 The voice of the Lord shaketh the desert: and the Lord shall shake the desert of Cades.

9. The voice of the Lord prepareth the stags: and he will discover the thick *woods*: and in his temple all shall speak *his* glory.

10. The Lord maketh the flood to dwell: and the Lord shall sit king for ever.

The Lord will give strength to his people: the Lord will bless his people with peace.

4. The voice of the Lord is might and majesty itself.

6. Hebrew, "He (Jehovah) maketh them (the cedars) to skip like a calf, Lebanon and Anti-Lebanon like the young of a wild ox." By a bold poetic figure not only are the cedars but the very mountains themselves pictured as experiencing the vehemence of the storms.

7. "*Divideth the flame of fire*," i.e., gives the lightning a forked appearance.

8. "*Cades*," south of Palestine—the storm blows from North to South.

9. "*Prepareth the stags*," i.e., the storm brings the hinds (not the stags) to travail-pangs and makes them cast their young—a fact noticed by many travellers in Palestine. "*Discover the thick woods*," i.e., will strip them bare.

10. "*Maketh the flood dwell*." Hebrew, "Jehovah sits above the flood"—the contrast between the warring elements and Jehovah's immutable calm; others understand it thus—"Jehovah sat at the time of the Flood (as King) and shall be King for evermore" (Hengstenberg). "*The Lord*," viz., that same Jehovah who was able to still the fierce and warring elements.

PSALM XXIX.

This was composed after recovery from an illness which had proved almost fatal. It consists of two strophes. I., 1-5, a

thanksgiving for recovery; II., 7-12, the psalmist's experience during his sickness, his prayer for recovery, and the answer to that prayer.

PSALMUS XXIX.

Psalmus Cantici.

1. In dedicatione domus David.
2. EXALTABO te, Domine, quoniam suscepisti me: nec delectasti inimicos meos super me.
3. Domine Deus meus, clamavi ad te, et sanasti me.
4. Domine, eduxisti ab inferno animam meam: salvasti me a descendentibus in lacum.
5. Psallite Domino, sancti ejus: et confitemini memoriæ sanctitatis ejus.

6. Quoniam ira in indignatione ejus: et vita in voluntate ejus.

Ad vesperum demorabitur fletus: et ad matutinum lætitia.

7. Ego autem dixi in abundantia mea: Non movebor in æternum.

8. Domine, in voluntate tuâ, præstitisti decori meo virtutem.

Avertisti faciem tuam a me, et factus sum conturbatus.

9. Ad te, Domine, clamabo: et ad Deum meum deprecabor.

10. Quæ utilitas in sanguine meo, dum descendo in corruptionem?

Numquid confitebitur tibi pulvis, aut annuntiabit veritatem tuam?

PSALM XXIX.

1. A psalm of a canticle, at the dedication of David's house.

2. I WILL extol thee, O Lord, for thou hast upheld me: and hast not made my enemies to rejoice over me.

3. O Lord my God, I have cried to thee, and thou hast healed me.

4. Thou hast brought forth, O Lord, my soul from hell: thou hast saved me from them that go down into the pit.

5. Sing to the Lord, O ye his saints: and give praise to the memory of his holiness.

6. For wrath is in his indignation; and life in his *good* will.

In the evening weeping shall have place, and in the morning gladness.

7. And in my abundance I said: I shall never be moved.

8. O Lord, in thy favour, thou gavest strength to my beauty.

Thou turnedst away thy face from me, and I became troubled.

9. To thee, O Lord, will I cry; and I will make supplication to my God.

10. What profit is there in my blood, whilst I go down to corruption?

Shall dust confess to thee, or declare thy truth?

1. The event referred to is contained in 2 *Kings*, xxiv.

2. "*Upheld*," drawn me out of sickness.

4. "*Hell*," the unseen world whither his soul had almost gone.

5. "*Memory of his holiness*," his holy memorial, viz., His name. Cf. *Exodus*, iii., 15, "this is my name for ever and this is my memorial to all ages."

6. Hebrew. "His anger is but a moment, His love a life long," "at even weeping may come in for a night (like a wayfarer) but joy cometh in the morning." Jehovah manifests Himself in love and not in wrath, or if in wrath, only for a moment. The Vulgate and our English translation follow the Septuagint, which reads *rogez* (anger) for *regah* (a moment).

7. "*Abundance*," prosperity.

8. Literally, "by Thy grace Thou didst give strength to my dignity."

10. "*My blood*," i.e., what advantage would accrue to Thee from my untimely death? "*Corruption*," the pit, *sheol*. The psalmist asks that his life may be spared to worship Jehovah, for in *sheol* there would be no opportunity of doing so—the hope of immortality in the Old Testament was of a wavering nature.

11. Audivit Dominus, et misertus est mei: Dominus factus est adjutor meus.

12. Convertisti planctum meum in gaudium mihi: conscidisti saccum meum, et circumdedisti me lætitiâ:

13. ut cantet tibi gloria mea: et non compungar: Domine Deus meus, in æternum confitebor tibi.

11. The Lord hath heard, and hath had mercy on me: the Lord became my helper.

12. Thou hast turned for me my mourning into joy: thou hast cut my sack-cloth, and hast compassed me with gladness:

13. To the end that my glory may sing to thee, and I may not regret: O Lord my God, I will give praise to thee for ever.

13. "*My glory*," my soul, myself. "*Regret*," be silent.

PSALM XXX.

It consists of three strophes. In the first, 1-8, the psalmist asks Jehovah to be gracious to him in his troubles and hopes that He who in times past has been his deliverer will not forget him now. In the second, (9-19) he tells the tale of his sorrows and asks Jehovah to pour forth the light of His countenance and bring his enemies to their knees. In the third (20-25) we have praise and thanksgiving.

PSALMUS XXX.

1. In finem, Psalmus David, pro extasi.

2. In te, Domine, speravi, non confundar in æternum: in justitiâ tuâ libera me.

3. Inclina ad me aurem tuam, accela ut eruas me.

Esto mihi in Deum protectorem: et in domum refugii, ut salvum me facias.

4. Quoniam fortitudo mea, et refugium meum es tu: et propter nomen tuum deduces me, et enutries me.

5. Educes me de laqueo hoc, quem absconderunt mihi: quoniam tu es protector meus.

6. In manus tuas commendo spiritum meum: redemisti me, Domine Deus veritatis.

7. Odisti observantes vanitates, superpavacû.

PSALM XXX.

1. Unto the end, a psalm for David, in an ecstasy.

2. In thee, O Lord, have I hoped, let me never be confounded: deliver me in thy justice.

3. Bow down thy ear to me: make haste to deliver me.

Be thou unto me a God, a protector, and a house of refuge, to save me.

4. For thou art my strength and my refuge; and for thy name's sake thou wilt lead me, and nourish me.

5. Thou wilt bring me out of this snare, which they have hidden for me: for thou art my protector.

6. Into thy hands I commend my spirit: thou hast redeemed me, O Lord, the God of truth.

7. Thou hast hated them that regard vanities, to no purpose.

3. "*A God, a protector*," literally, a rock of stronghold.

6. "*Commend*," entrust. Cf. *Luke* xxiii., 46.

7. "*Thou hast hated*." Hebrew, I hate. "*Vanities*," opposed to "God of truth" in verse 6.

Ego autem in Domino speravi :

8. exultabo, et lætabor in misericordiâ tuâ.

Quoniam respexisti humilitatem meam, salvâsti de necessitatibus animam meam.

9. Nec conclusisti me in manibus inimici : statuisti in loco spatioso pedes meos.

10. Miserere mei, Domine, quoniam tribulor : conturbatus est in irâ oculus meus, anima mea, et venter meus :

11. quoniam defecit in dolore vita mea : et anni mei in gemitibus.

Infirmata est in paupertate virtus mea : et ossa mea conturbata sunt.

12. Super omnes inimicos meos factus sum opprobrium et vicinis meis valde : et timor notis meis.

Qui videbant me, foras fugerunt a me :

13. oblivioni datus sum, tanquam mortuus a corde.

Factus sum tanquam vas perditum : 14. quoniam audiivi vituperationem multorum commorantium in circuitu :

In eo dum convenirent simul adversum me, accipere animam meam consiliati sunt.

15. Ego autem in te speravi, Domine : dixi : Deus meus es tu :

16. in manibus tuis sortes meæ.

Eripe me de manu inimicorum meorum, et a persequentibus me.

17. Illustra faciem tuam super servum tuum, salvum me fac in misericordiâ tuâ :

18. Domine, non confundar, quoniam invocavi te.

Erubescant impii, et deducantur in infernum :

19. muta fiant labia dolosa.

Quæ loquuntur adversus justum iniquitatem, in superbiâ, et in abusione.

20. Quam magna multitudo dulcedinis tuæ, Domine, quam abscondisti timentibus te.

Perfecisti eis, qui sperant in te, in conspectu filiorum hominum.

21. Abscondes eos in abscondito faciei tuæ a conturbatione hominum.

Proteges eos in tabernaculo tuo a contradictione linguarum.

But I have hoped in the Lord : 8 I will be glad and rejoice in thy mercy.

For thou hast regarded my humility, thou hast saved my soul out of distresses.

9. And thou hast not shut me up in the hands of the enemy : thou hast set my feet in a spacious place.

10. Have mercy on me, O Lord, for I am afflicted : my eye is troubled with wrath, my soul, and my belly :

11. For my life is wasted with grief : and my years in sighs.

My strength is weakened through poverty and my bones are disturbed.

12. I am become a reproach among all my enemies, and very much to my neighbours ; and a fear to my acquaintance.

They that saw me without fled from me. 13. I am forgotten as one dead from the heart.

I am become as a vessel that is destroyed. 14. For I have heard the blame of many that dwell round about.

While they assemble together against me, they conspired to take away my life.

15. But I have put my trust in thee, O Lord : I said : Thou art my God. 16. My lots are in thy hands.

Deliver me out of the hands of my enemies ; and from them that persecute me.

17. Make thy face to shine upon thy servant ; save me in thy mercy.

18. Let me not be confounded, O Lord, for I have called upon thee.

Let the wicked be ashamed, and be brought down to hell. 19. Let deceitful lips be made dumb.

Which speak iniquity against the just, with pride and abuse.

20. O how great is the multitude of thy sweetness, O Lord, which thou hast hidden for them that fear thee !

Which thou hast wrought for them that hope in thee, in the sight of the sons of men.

21. Thou shalt hide them in the secret of thy face, from the disturbance of men.

Thou shalt protect them in thy tabernacle from the contradiction of tongues.

8. "*Humility*," suffering.

13. "*Dead from the heart*," as a dead man blotted out of the memory of all ; "*vessel destroyed*," a broken vessel.

21. "*Them*," i.e., Thy elect—an extremely bold figure. Cf. Milton's "dark with excess of bright."

22. Benedictus Dominus: quoniam mirificavit misericordiam suam mihi in civitate munitâ.

23. Ego autem dixi in excessu mentis meæ: Projectus sum a facie oculorum tuorum.

Ideo exaudisti vocem orationis meæ, dum clamarem ad te.

24. Diligite Dominum, omnes sancti ejus: quoniam veritatem requiret Dominus, et retribuet abundanter facientibus superbiam.

25. Viriliter agite, et confortetur cor vestrum, omnes qui speratis in Domino.

22. Blessed be the Lord, for he hath shewn his wonderful mercy to me in a fortified city.

23. But I said in the excess of my mind: I am cast away from before thy eyes.

Therefore thou hast heard the voice of my prayer, when I cried to thee.

24. O love the Lord, all ye his saints: for the Lord will require truth, and will repay them abundantly that act proudly.

25. Do ye manfully, and let your heart be strengthened, all ye that hope in the Lord.

22. "*In a fortified city*," as if I were in a fortified city.

23. "*Excess*," confusion.

24. "*Will require truth*." Hebrew, is faithful to His promises.

PSALM XXXI.

When David was God's enemy after the terrible crimes of adultery and murder, Nathan was sent by the Almighty to bring him to a sense of his duty. Being convinced of the heinousness of his crimes by the well-directed parable of the ewe-lamb (2 *Kings*, xii., 1-14), David made a humble confession of his sin and asked for pardon. Here, in this psalm, we have pictured his misery between the commission of his sin and his repentance (one year). It consists of three strophes. In I., 1, 2, he declares the happiness of the man to whom Jehovah imputes no sin; in the II., 3-8, he gives the reasons for that happiness, viz., his own wretchedness while his sins lay heavy upon him, and the relief he felt after repenting; in III., 9-11, he exhorts sinners to repentance. It is the second penitential psalm.

PSALMUS XXXI.

1. Ipsi David intellectus.

BEATI, quorum remissæ sunt iniquitates: et quorum tecta sunt peccata.

2. Beatus vir, cui non imputavit Dominus peccatum, nec est in spiritu ejus dolus.

PSALM XXXI.

1. To David himself, understanding.

BLESSED are they whose iniquities are forgiven, and whose sins are covered.

2 Blessed is the man to whom the Lord hath not imputed sin, and in whose spirit there is no guile.

1. The title is, according to the Hebrew, a *maskil* of David, which probably means a didactic poem. "*Covered*," from God's all-seeing eye, and therefore not existing.

2. "*Guile*," want of inward truth which makes excuses for sin and prevents men from confessing and repenting.

3. Quoniam tacui, inveteraverunt ossa mea, dum clamarem totâ die.

* 4. Quoniam die ac nocte gravata est super me manus tua: conversus sum in ærumnâ meâ, dum configitur spina.

5. Delictum meum cognitum tibi feci: et injustitiam meam non abscondi.

Dixi: Confitebor adversum me injustitiam meam Domino: et tu remisisti impietatem peccati mei.

6. Pro hac orabit ad te omnis sanctus, in tempore opportuno.

Verumtamen in diluvio aquarum multarum, ad eum non approxima-
bunt.

7. Tu es refugium meum a tribulatione, quæ circumdedit me: exultatio mea, erue me a circumdantibus me.

8. Intellectum tibi dabo, et instruam te in viâ hac, quâ gradieris: firmabo super te oculos meos.

9. Nolite fieri sicut equus et mulus, quibus non est intellectus.

In camo et freno maxillas eorum constringe, qui non approximant ad te.

3. Because I was silent, my bones grew old; whilst I cried out all the day long.

4. For day and night thy hand was heavy upon me: I am turned in my anguish, whilst the thorn is fastened.

5. I have acknowledged my sin to thee, and my injustice I have not concealed.

I said I will confess against myself my injustice to the Lord; and thou hast forgiven the wickedness of my sin.

6. For this shall every one that is holy pray to thee in a seasonable time.

And yet in a flood of many waters, they shall not come nigh unto him.

7. Thou art my refuge from the trouble which hath encompassed me: my joy, deliver me from them that surround me.

8. I will give thee understanding, and I will instruct thee in this way, in which thou shalt go: I will fix my eyes upon thee.

9. Do not become like the horse and the mule, who have no understanding.

With bit and bridle bind fast their jaws, who come not near unto thee.

3. "*Was silent*," did not confess my sins. "*Bones*," the seat of strength. "*Cried*," literally, howled; Jerome, "*rugitus*."

4. This gives the reason of verse 3. "*I am turned*," etc. Hebrew, "My moisture was turned into the drought of summer," *i.e.*, my mental agony was so great that the juices of life were turned (as it were) into summer drought. Here, as in other places, the Septuagint had a different Hebrew text.

5. The struggle is ended, grace has prevailed, he acknowledges his sin, confesses them to God (the only kind of confession obligatory in the Old Law), and is pardoned.

6. For this reason (because Thou art willing to forgive repentant sinners) let every godly man pray to Thee, etc.; "*and yet*," *i.e.*, truly in the flood of God's judgment the waters shall not overwhelm him. There is probably an allusion to the Deluge. As Noah the just man was saved from the waters of the Flood, so shall the repentant sinner be saved from God's anger.

8. The Psalmist has heretofore spoken to God, now he addresses his brethren. "*Understanding*," a moral lesson. "*Fix my eyes*," a gentle reminder, as Jesus gave Peter.

9. He here addresses men of faith who, through human frailty, have fallen. "*With bit and bridle*." Hebrew, "whose trappings are bit and bridle to restrain them, because, (or else) they do not

10. Multa flagella peccatoris, sperantem autem in Domino misericordia circumdabit.

11. Letamini in Domino et exultate, justi, et gloriamini, omnes recti corde.

10. Many are the scourges of the sinner, but mercy shall encompass him that hopeth in the Lord.

11. Be glad in the Lord, and rejoice, ye just, and glory, all ye right of heart.

come near to thee." He compares impenitent sinners to irrational animals. If we do not homage to God's mercy by voluntary repentance He will force us to do homage to His justice as the recalcitrant animal is brought to subjection by bit and bridle. Cf., the history of Pharaoh, Nabuchodonozor, Judas.

PSALM XXXII.

This psalm has no title in the Hebrew. Besides the introduction (1-3), in which the just are exhorted to praise Jehovah, it consists of three strophes. In strophe I., 4-9, the reasons are given why Jehovah should be praised—He is good and faithful and the Creator of all things; in II., 10-17, He is the all-wise and omnipotent Ruler of nations; III., 18-22, He exercises His providence and protects those that fear and trust Him.

PSALMUS XXXII.

Psalmus David.

1. EXULTATE, justi, in Domino: rectos decet collaudatio.

2. Confitemini Domino in citharà: in psalterio decem chordarum psallite illi.

3. Cantate ei canticum novum: bene psallite ei in vociferatione.

4. Quia rectum est verbum Domini, et omnia opera ejus in fide.

5. Diligit misericordiam et iudicium: misericordià Domini plena est terra.

6. Verbo Domini cœli firmati sunt: et spiritu oris ejus omnis virtus eorum.

7. Congregans sicut in utre aquas maris: ponens in thesauris abyssos.

PSALM XXXII.

1. A psalm for David.

REJOICE in the Lord, O ye just: praise becometh the upright.

2. Give praise to the Lord on the harp; sing to him with the psaltery, the instrument of ten strings.

3. Sing to him a new canticle, sing well unto him with a loud noise.

4. For the word of the Lord is right, and all his works are *done* with faithfulness.

5. He loveth mercy and judgment; the earth is full of the mercy of the Lord.

6. By the word of the Lord the heavens were established: and all the power of them by the spirit of his mouth:

7. Gathering together the waters of the sea, as in a vessel; laying up the depths in store-houses.

1. "*The upright*," God's people.

3. "*New*," one that springs from a heart which rejoices after some freshly-received benefit; or perhaps newly-composed.

6. "*Spirit of his mouth*." His breath; same as "*word*" in the beginning of the verse: all things were made by His will only.

7. The same idea is contained in both members of the verse—a reference to the act of creation by which the waters (depths) were separated from the dry land.

8. Timeat Dominum omnis terra :
ab eo autem commoveantur omnes in-
habitantes orbem.

9. Quoniam ipse dixit, et facta
sunt : ipse mandavit, et creata sunt.

10. Dominus dissipat consilia gen-
tium : reprobatur autem cogitationes
populorum, et reprobatur consilia prin-
cipum.

11. Consilium autem Domini in
æternum manet : cogitationes cordis
ejus in generatione et generationem.

12. Beata gens, cujus est Dominus,
Deus ejus : populus, quem elegit in
hereditatem sibi.

13. De cælo respexit Dominus : vi-
dit omnes filios hominum.

14. De præparato habitaculo suo re-
spexit super omnes, qui habitant
terram.

15. Qui finxit sigillatim corda
eorum : qui intelligit omnia opera
eorum.

16. Non salvatur rex per multam
virtutem : et gigas non salvabitur in
multitudine virtutis suæ.

17. Fallax equus ad salutem : in
abundantiâ autem virtutis suæ non
salvabitur.

18. Ecce oculi Domini super
metuentes eum : et in eis, qui sperant
super misericordiâ ejus :

19. ut eruat a morte animas eorum :
et alat eos in fame.

20. Anima nostra sustinet Dominum :
quoniam adjutor et protector noster
est.

21. Quia in eo lætabitur cor nos-
trum : et in nomine sancto ejus spera-
vimus.

22. Fiat misericordia tua, Domine,
super nos : quemadmodum speravimus
in te.

8. Let all the earth fear the Lord.
and let all the inhabitants of the world
be in awe of him.

9. For he spoke and they were
made : he commanded and they were
created.

10. The Lord bringeth to nought the
counsels of nations ; and he rejecteth
the devices of people, and casteth
away the counsels of princes.

11. But the counsel of the Lord
standeth for ever : the thoughts of his
heart to all generations.

12. Blessed is the nation whose God
is the Lord : the people whom he hath
chosen for his inheritance.

13. The Lord hath looked from
heaven : he hath beheld all the sons
of men.

14. From his habitation which he
hath prepared, he hath looked upon all
that dwell on the earth.

15. He who hath made the hearts of
every one of them : who under-
standeth all their works.

16. The king is not saved by a great
army : nor shall the giant be saved
by his own great strength.

17. Vain is the horse for safety :
neither shall he be saved by the
abundance of his strength.

18. Behold the eyes of the Lord are
on them that fear him : and on them
that hope in his mercy.

19. To deliver their souls from
death : and feed them in famine.

20. Our soul waiteth for the Lord :
for he is our helper and protector.

21. For in him our heart shall re-
joice : and in his holy name we have
trusted.

22. Let thy mercy, O Lord, be upon
us, as we have hoped in thee.

11. "*Thoughts of his heart.*" Supply some such word as
"stand."

12. The providence of God in reference to His chosen people.

13-15. The omnipresence and omniscience of God.

16-17. The futility of human power as against God.

18-22. The Jewish Church was, *par excellence*, the Church of
hope.

PSALM XXXIII.

The theme of this is pretty much the same as that of the last—
the Providence of God and His government of the world. It con-
sists of two strophes. In I, 2-11, he thanks Jehovah for

deliverance from misfortune and asks others to join him. In II., 12-23, he teaches men how they are to lead a quiet life, viz., by keeping Jehovah's commandments, by avoiding evil and doing good.

PSALMUS XXXIII.

PSALM XXXIII.

1. Davidi, cùm immutavit vultum suum coràm Achimelech, et dimisit eum et abiit.

2. BENEDICAM Dominum in omni tempore : semper laus ejus in ore meo.

3. In Domino laudabitur anima mea : audiant mansueti, et lætentur.

4. Magnificate Dominum mecum : et exaltemus nomen ejus in idipsum.

5. Exquisivi Dominum, et exaudivit me : et ex omnibus tribulationibus meis eripuit me.

6. Accedite ad eum, et illumina mini : et facies vestræ non confundentur.

7. Iste pauper clamavit, et Dominus exaudivit eum : et de omnibus tribulationibus ejus salvavit eum.

8. Immittet Angelus Domini in circuitu timentium eum : et eripiet eos.

9. Gustate, et videte quoniam suavis est Dominus : beatus vir, qui sperat in eo.

10. Timete Dominum, omnes sancti ejus : quoniam non est inopia timentibus eum.

11. Divites eguerunt et esurierunt : inquirentes autem Dominum non minuentur omni bono.

12. Venite, filii, audite me : timorem Domini docebo vos.

13. Quis est homo qui vult vitam : diligat dies videre bonos ?

1. For David when he changed his countenance before Achimelech, who dismissed him, and he went his way.

2. I WILL bless the Lord at all times, his praise shall be always in my mouth.

3. In the Lord shall my soul be praised ; let the meek hear and rejoice.

4. O magnify the Lord with me, and let us extol his name together.

5. I sought the Lord, and he heard me ; and he delivered me from all my troubles.

6. Come ye to him and be enlightened : and your faces shall not be confounded.

7. This poor man cried, and the Lord heard him : and saved him out of all his troubles.

8. The angel of the Lord shall encamp round about them that fear him : and shall deliver them.

9. O taste, and see that the Lord is sweet : blessed is the man that hopeth in him.

10. Fear the Lord, all ye his saints : for there is no want to them that fear him.

11. The rich have wanted, and have suffered hunger : but they that seek the Lord shall not be deprived of any good.

12. Come, children, hearken to me : I will teach you the fear of the Lord.

13. Who is the man that desireth life : who loveth to see good days ?

1. "*Changed his countenance*," pretended madness, 1 *Kings*, xxi.

3. "*Be praised*," make its boast.

4. "*Nolo solus magnificare Dominum, nolo solus amare, nolo solus amplecti*" (St. Augustine), which ought to be the watchword of every zealous Christian.

8. "*Angel*," collectively for angels.

9. "*Nisi gustaveris non videbis*" (St. Bernard).

11. "*The rich*." Hebrew, the young lions. The meaning is, though the lion—a strong and ferocious animal—may sometimes be in want, the just shall never hunger.

13. "*See*," i.e., enjoy.

14. Prohibe linguam tuam a malo : et labia tua ne loquantur dolum.

15. Diverte a malo, et fac bonum : inquire pacem, et persequere eam.

16. Oculi Domini super justos : et aures ejus in preces eorum.

17. Vultus autem Domini super facientes mala : ut perdat de terrâ memoriam eorum.

18. Clamaverunt justi et Dominus exaudivit eos : et ex omnibus tribulationibus eorum liberavit eos.

19. Juxta est Dominus iis, qui tribulato sunt corde : et humiles spiritu salvabit.

20. Multæ tribulationes justorum : et de omnibus his liberabit eos Dominus.

21. Custodit Dominus omnia ossa eorum : unum ex his non conteretur.

22. Mors peccatorum pessima : et qui oderunt justum delinquent.

23. Redimet Dominus animas servorum suorum : et non delinquent omnes qui sperant in eo.

14. Keep thy tongue from evil, and thy lips from speaking guile.

15. Turn away from evil and do good : seek after peace and pursue it.

16. The eyes of the Lord are upon the just : and his ears unto their prayers.

17. But the countenance of the Lord is against them that do evil things : to cut off the remembrance of them from the earth.

18. The just cried, and the Lord heard them : and delivered them out of all their troubles.

19. The Lord is nigh unto them that are of a contrite heart : and he will save the humble of spirit.

20. Many are the afflictions of the just : but out of them all will the Lord deliver them.

21. The Lord keepeth all their bones, not one of them shall be broken.

22. The death of the wicked is very evil : and they that hate the just shall be guilty.

23. The Lord will redeem the souls of his servants : and none of them that trust in him shall offend.

23. "*Shall offend*," shall be punished.

PSALM XXXIV.

The psalmist, distressed and tormented by his enemies, prays for help to Jehovah and promises a thanksgiving if his prayer is heard. The psalm describes the snares and pride of his enemies. It divides itself into three strophes—1-10; 11-18; 19-27—in each of which are contained a prayer, a complaint, and a promise of thanksgiving. It was probably directed against the aiders and abettors of Absalom's conspiracy.

PSALMUS XXXIV.

1. Ipsi David.

JUDICA, Domine; nocentes me, expugna impugnantes me.

2. Apprehende arma et scutum : et exurge in adjutorium mihi.

3. Effunde frameam, et conclude adversus eos, qui persequuntur me : dic animæ meæ : Salus tua ego sum.

PSALM XXXIV.

1. For David himself.

JUDGE thou, O Lord, them that wrong me : overthrow them that fight against me.

2. Take hold of arms and shield : and rise up to help me.

3. Bring out the sword, and shut up the way against them that persecute me : say to my soul : I am thy salvation.

2. A bold anthropomorphic figure in which Jehovah is represented as a warrior.

4. Confundantur et revereantur, quærentes animam meam.

Avertantur retrorsum, et confundantur cogitantes mihi mala.

5. Fiant tanquam pulvis ante faciem venti: et angelus Domini coarctans eos.

6. Fiat via illorum tenebræ et lubricum: et angelus Domini persequens eos.

7. Quoniam gratis absconderunt mihi interitum laquei sui: supervacue exprobraverunt animam meam.

8. Veniat illi laqueus, quem ignorat: et captio, quam abscondit, apprehendat eum: et in laqueum cadat in ipsum.

9. Anima autem mea exultabit in Domino: et delectabitur super salutari suo.

10. Omnia ossa mea dicent: Domine, quis similis tibi?

Eripiens inopem de manu fortiorum ejus: egenum et pauperem a diripientibus eum.

11. Surgentes testes iniqui, quæ ignorabam interrogabant me.

12. Retribuebant mihi mala pro bonis: sterilitatem animæ meæ.

13. Ego autem, cum mihi molesti essent, induebar cilicio.

Humiliabam in jejuniis animam meam: et oratio mea in sinu meo convertetur.

14. Quasi proximum, et quasi fratrem nostrum, sic complacebam: quasi lugens et contristatus sic humiliabar.

15. Et adversum me lætati sunt, et convenerunt: congregata sunt super me flagella, et ignoravi.

4. Let them be confounded and ashamed that seek after my soul.

Let them be turned back and be confounded that devise evil against me.

5. Let them become as dust before the wind: and let the angel of the Lord straiten them.

6. Let their way become dark and slippery; and let the angel of the Lord pursue them.

7. For without cause they have hidden their net for me unto destruction: without cause they have upbraided my soul.

8. Let the snare which he knoweth not come upon him: and let the net which he hath hidden catch him: and into that very snare let them fall.

9. But my soul shall rejoice in the Lord, and shall be delighted in his salvation.

10. All my bones shall say: Lord, who is like to thee?

Who deliverest the poor from the hand of them that are stronger than he; the needy and the poor from them that strip him.

11. Unjust witnesses rising up have asked me things I knew not.

12. They repaid me evil for good: to the depriving me of my soul.

13. But as for me, when they were troublesome to me, I was clothed with hair-cloth.

I humbled my soul with fasting; and my prayer shall be turned into my bosom.

14. As a neighbour and as an own brother, so did I please: as one mourning and sorrowful so was I humbled.

15. But they rejoiced against me, and came together: scourges were gathered together upon me, and I knew not.

5. "*Dust*," literally, chaff. See Psalm i., 4.

8. Metaphor taken from the capturing of wild animals.

12. "*Depriving me of my soul*," better, my soul is bereaved, *i.e.*, all his former friends had forsaken him.

13. He contrasts his own conduct with that of his enemies: "*troublesome*," literally, were sick. "*Prayer shall be turned*," past tense "*did return*," *i.e.*, my prayer came back unheard, for all the return I had for my prayer was that my enemies returned evil for good.

14. I behaved towards each of my enemies as towards a neighbour, a brother, etc.; Jerome, "quasi ad amicum quasi ad fratrem sic ambulabam."

15. "*Scourges*." Hebrew, "They gathered together smiting (me) and I knew it not."

16. Dissipati sunt, nec compuncti, tentaverunt me, subsannaverunt me subsannatione: frenduerunt super me dentibus suis.

17. Domine, quando respicies? restitue animam meam a malignitate eorum, a leonibus unicam meam.

18. Confitebor tibi in ecclesiâ magnâ, in populo gravi laudabo te.

19. Non supergaudeant mihi qui adversantur mihi iniquè: qui oderunt me gratis et annuunt oculis.

20. Quoniam mihi quidem pacifice loquebantur: et in iracundiâ terræ loquentes, dolos cogitabant.

21. Et dilataverunt super me os suum: dixerunt: Euge, euge, viderunt oculi nostri.

22. Vidisti, Domine, ne sileas: Domine, ne discedas a me.

23. Exurge et intende iudicio meo: Deus meus, et Dominus meus in causam meam.

24. Judica me secundum iustitiam tuam, Domine Deus meus, et non supergaudeant mihi.

25. Non dicant in cordibus suis: Euge, euge, animæ nostræ: nec dicant: Devoravimus eum.

26. Erubescant et reveantur simul, qui gratulantur malis meis.

Induantur confusione et reverentiâ qui magna loquuntur super me.

16. They were separated, and repented not: they tempted me, they scoffed at me with scorn: they gnashed upon me with their teeth.

17. Lord, when wilt thou look upon me? rescue thou my soul from their malice: my only one from the lions.

18. I will give thanks to thee in a great church; I will praise thee in a strong people.

19. Let not them that are my enemies wrongfully rejoice over me: who have hated me without cause, and wink with the eyes.

20. For they spoke indeed peaceably to me: and speaking in the anger of the earth they devised guile.

21. And they opened their mouth wide against me; they said: Well done, well done, our eyes have seen it.

22. Thou hast seen. O Lord, be not thou silent: O Lord, depart not from me.

23. Arise, and be attentive to my judgment: to my cause, my God and my Lord.

24. Judge me, O Lord my God, according to thy justice, and let them not rejoice over me.

25. Let them not say in their hearts: It is well, it is well, to our mind: neither let them say: We have swallowed him up.

26. Let them blush; and be ashamed together, who rejoice at my evils.

Let them be clothed with confusion and shame, who speak great things against me.

16. Hebrew, "They tore me asunder (morally) and they cease not, with hypocritical mockers in feasts they gnashed upon me": Jerome, "in simulatione verborum fictorum frendebant contra me dentibus suis."

17. Literally, "How long, O Lord, wilt Thou look on" (as a spectator)? Omit "*me*." "*My only one*," my life.

19. "*Wink with the eyes*," in mockery of the psalmist.

20. Hebrew, "They do not speak peace, and against those that live quietly in the land they devise words of deceit."

21. "*Well done*." Hebrew, *Heach*, a cry of joy at another's misfortune. "*Our eyes have seen it*," viz., what they wished to see—the misfortune of the just.

22. "*Thou hast seen*." The psalmist places the "seeing" of Jehovah in opposition to what David's enemies see.

25. "*It is well to our mind*," literally, it is our pleasure, i.e., let them not say, we have succeeded against him.

27. Exultent et lætentur qui volunt
justitiam meam: et dicant semper:
Magnificetur Dominus, qui volunt
pacem servi ejus.

28. Et lingua mea meditabitur justi-
tiam tuam, totà die laudem tuam.

27. Let them rejoice and be glad,
who are well pleased with my justice:
and let them say always: The Lord
be magnified, who delights in the
peace of his servant.

28. And my tongue shall meditate
thy justice, thy praise all the day
long.

PSALM XXXV.

It consists of three strophes. I., 2-5, a description of the wicked man who follows in thought, word, and act the dictates of his own corrupt heart; II., 6-10, from this horrid picture the Psalmist turns to Jehovah, the fountain of love and justice, and this reflection suggests strophe III., 11-13, a prayer that He may uphold him—the just man—and crush his enemies.

PSALMUS XXXV.

1. In finem, servo Domini ipsi
David.

2. Dixit injustus ut delinquat in se-
metipso: non est timor Dei ante
oculos ejus.

3. Quoniam dolosè egit in con-
spectu ejus: ut inveniatur iniquitas
ejus ad odium.

4. Verba oris ejus iniquitas, et do-
lus: noluit intelligere ut bene ageret.

5. Iniquitatem meditatus est in cu-
bili suo: astitit omni viæ non bonæ,
malitiam autem non odivit.

PSALM XXXV.

1. Unto the end, for the servant of
God David himself.

2. THE unjust hath said within
himself, that he would sin: there is
no fear of God before his eyes.

3. For in his sight he hath done
deceitfully, that his iniquity may be
found unto hatred.

4. The words of his mouth are
iniquity and guile: he would not un-
derstand that he might do well.

5. He hath devised iniquity on his
bed, he hath set himself on every way
that is not good; but evil he hath not
hated.

3. Hebrew, "He flatters himself in his own eyes concerning the finding out of his sin and hating it." A difficult verse. It gives the reason why the fear of God exercises no restraint over the wicked man, and the general scope of the passage seems to be that the wicked man buttresses his conscience with the false hope that God will neither find out nor punish his sins. Cf. *Deut.* xxix., 19, "And it cometh to pass when he (the wicked man) heareth the word of this curse that he will bless himself in his heart, saying, I shall have peace though I walk in the naughtiness of my heart."

3, 4, 5. A description of sins of thought, word, and deed.

6. Domine, in cœlo misericordia tua : et veritas tua usque ad nubes.

7. Justitia tua sicut montes Dei : judicia tua abyssus multa.

Homines, et jumenta salvabis, Domine :

8. quemadmodum multiplicasti misericordiam tuam, Deus.

Filii autem hominum, in tegmine alarum tuarum sperabunt.

9. Inebriabuntur ab ubertate domus tuæ : et torrente voluptatis tuæ potabis eos.

10. Quoniam apud te est fons vitæ : et in lumine tuo videbimus lumen.

11. Prætende misericordiam tuam scientibus te, et justitiam tuam his, qui recto sunt corde.

12. Non veniat mihi pes superbiæ : et manus peccatoris non moveat me.

13. Ibi ceciderunt qui operantur iniquitatem : expulsi sunt, nec potuerunt stare.

6. O Lord, thy mercy is in heaven, and thy truth *reacheth* even to the clouds.

7. Thy justice is as the mountains of God, thy judgments are a great deep.

Men and beasts thou wilt preserve, O Lord : 8 O how hast thou multiplied thy mercy, O God !

But the children of men shall put their trust under the covert of thy wings.

9. They shall be inebriated with the plenty of thy house ; and thou shalt make them drink of the torrent of thy pleasure.

10. For with thee is the fountain of life ; and in thy light we shall see light.

11. Extend thy mercy to them that know thee, and thy justice to them that are right in heart.

12. Let not the foot of pride come to me, and let not the hand of the sinner move me.

13. There the workers of iniquity are fallen, they are cast out, and could not stand.

6. "*In Heaven*," i.e., as high as the Heavens.

7. "*Mountains of God*," highest mountains. This is one way of expressing the superlative in Hebrew.

8. "*But the children*," literally, and the children, etc., i.e., all who feel their dependence on Thee.

9, 10. No commentary can ever exhaust the depth of beauty and the fulness of meaning contained in these words.

13. "*There*," emphatic, as if pointing to the scene in which God's judgment was manifested.

PSALM XXXVI.

The subject matter of the psalm is contained in the opening verses, "Envy not those that work iniquity for they shall soon wither away as the grass." David, like many others, was tempted to distrust God's providence, when he looked upon the prosperity of the wicked and the sufferings of the just. In the midst of those temptations, however, he solaces himself with the thought that this prosperity of the wicked is short-lived, as also are the trials of the just. God's justice will be vindicated if men will only have patience. This thought is expanded in the psalm under many different metaphors and images. Many of the verses

have become proverbial. "Continet pharmacum saluberrimum ad curandum animos pusillorum qui facile scandalizantur cum vident in hoc mundo impios prosperari et inde dubitare incipiunt de Providentia Dei" (Bellarmine).

PSALMUS XXXVI.

1. Psalmus ipsi David.

NOLI æmulari in malignantibus : neque zelaveris facientes iniquitatem.

2. Quoniam tanquam fœnum velociter arescent : et quemadmodum olera herbarum citò decident.

3. Spera in Domino, et fac bonitatem : et inhabita terram, et pascaris in divitiis ejus.

4. Delectare in Domino : et dabit tibi petitiones cordis tui.

5. Revela Domino viam tuam, et spera in eo : et ipse faciet.

6. Et educet quasi lumen justitiam tuam : et judicium tuum tanquam meridiem :

7. subditus esto Domino, et ora eum.

Noli æmulari in eo, qui prosperatur in viâ suâ : in homine faciente injustitias.

8. Desine ab irâ, et derelinque furorem : noli æmulari ut maligneris.

9. Quoniam qui malignantur, exterminabuntur : sustinentes autem Dominum, ipsi hæreditabunt terram.

10. Et adhuc pusillum, et non erit peccator : et quæres locum ejus, et non invenes.

11. Mansueti autem hæreditabunt terram, et delectabuntur in multitudine pacis.

12. Observabit peccator justum : et stridebit super eum dentibus suis.

13. Dominus autem irridebit eum : quoniam prospicit quòd veniet dies ejus.

14. Gladium evaginaverunt peccatores : intenderunt arcum suum,

Ut decificent pauperem et inopem : ut trucident rectos corde.

15. Gladius eorum intret in corda ipsorum : et arcus eorum confringatur.

PSALM XXXVI.

1. A psalm for David himself.

BE not emulous of evil doers ; nor envy them that work iniquity.

2. For they shall shortly wither away as grass, and as the green herbs shall quickly fall.

3. Trust in the Lord, and do good, and dwell in the land, and thou shalt be fed with its riches.

4. Delight in the Lord, and he will give thee the requests of thy heart.

5. Commit thy way to the Lord, and trust in him, and he will do it.

6. And he will bring forth thy justice as the light, and thy judgment as the noon day. 7 Be subject to the Lord and pray to him.

Envy not the man who prospereth in his way ; the man who doth unjust things.

8. Cease from anger, and leave rage ; have no emulation to do evil.

9. For evil doers shall be cut off : but they that wait upon the Lord, they shall inherit the land.

10. For yet a little while, and the wicked shall not be : and thou shalt seek his place, and shalt not find it.

11. But the meek shall inherit the land, and shall delight in abundance of peace.

12. The sinner shall watch the just man : and shall gnash upon him with his teeth.

13. But the Lord shall laugh at him : for he foreseeth that his day shall come.

14. The wicked have drawn out the sword : they have bent their bow.

To cast down the poor and needy, to kill the upright of heart.

15. Let their sword enter into their own hearts, and let their bow be broken.

3. This is the antidote against all murmuring. "*Dwell in the land*"—a promise ; the promises to Israel as a nation were inseparably bound up with the Holy Land.

5. "*Will do it,*" will bring it to pass.

6. "*Bring forth,*" as the sun in the morning.

16. Melius est modicum justo, super divitias peccatorum multas.

17. Quoniam brachia peccatorum conterentur: confirmat autem justos Dominus.

18. Novit Dominus dies immaculatum: et hæreditas eorum in æternum erit.

19. Non confundentur in tempore malo, et in diebus famis saturabuntur:

20. quia peccatores peribunt.

Inimici verò Domini mox ut honorificati fuerint et exaltati: deficientes, quemadmodum fumus deficient.

21. Mutuabitur peccator, et non solvet: justus autem miseretur et tribuet.

22. Quia benedicentes ei hæreditabunt terram: maledicentes autem ei disperibunt.

23. Apud Dominum gressus hominis dirigentur: et viam ejus volet.

24. Cùm ceciderit, non collidetur: quia Dominus supponit manum suam.

25. Junior fui, etenim senui: et non vidi justum derelictum, nec semen ejus quærens panem.

26. Totà die miseretur et commodat: et semen illius in benedictione erit.

27. Declina a malo, et fac bonum: et inhabita in sæculum sæculi.

28. Quia Dominus amat judicium, et non derelinquet sanctos suos: in æternum conservabuntur.

Injusti peribunt: et semen impiorum peribit.

29. Justi autem hæreditabunt terram: et inhabitabunt in sæculum sæculi super eam.

30. Os justi meditabitur sapientiam, et lingua ejus loquetur judicium.

31. Lex Dei ejus in corde ipsius: et non supplantabuntur gressus ejus.

32. Considerat peccator justum: et quærit mortificare eum.

33. Dominus autem non derelinquet eum in manibus ejus: nec damnabit eum cùm judicabitur illi.

16. Better is a little to the just, than the great riches of the wicked.

17. For the arms of the wicked shall be broken in pieces; but the Lord strengthened the just.

18. The Lord knoweth the days of the undefiled; and their inheritance shall be for ever.

19. They shall not be confounded in the evil time; and in the days of famine they shall be filled: 20 because the wicked shall perish.

And the enemies of the Lord, presently after they shall be honoured and exalted, shall come to nothing and vanish like smoke.

21. The sinner shall borrow, and not pay again: but the just sheweth mercy and shall give.

22. For such as bless him shall inherit the land: but such as curse him shall perish.

23. With the Lord shall the steps of a man be directed, and he shall like well his way.

24. When he shall fall, he shall not be bruised, for the Lord putteth his hand under him.

25. I have been young, and now am old; and I have not seen the just forsaken, nor his seed seeking bread.

26. He sheweth mercy and lendeth all the day long; and his seed shall be in blessing.

27. Decline from evil and do good, and dwell for ever and ever.

28. For the Lord loveth judgment, and will not forsake his saints: they shall be preserved for ever.

The unjust shall be punished, and the seed of the wicked shall perish.

29. But the just shall inherit the land, and shall dwell therein for evermore.

30. The mouth of the just shall meditate wisdom: and his tongue shall speak judgment.

31. The law of his God is in his heart, and his steps shall not be sup-
planted.

32. The wicked watcheth the just man, and seeketh to put him to death.

33. But the Lord will not leave him in his hands; nor condemn him when he shall be judged.

18. "*Knoweth the days*," lovingly watches all that happens to them.

28. "*Judgment*," justice.

35, 36. Hebrew, I have seen a wicked man full of violence, and spreading himself like a green tree in its native soil, yet he passed away and, lo, he was not, etc.

34. Expecta Dominum, et custodi viam ejus: et exaltabit te ut hæreditate capias terram: cùm perierint peccatores videbis.

35. Vidi impium superexaltatum, et elevatum sicut cedros Libani.

36. Et transivi, et ecce non erat: et quæsivi eum, et non est inventus locus ejus.

37. Custodi innocentiam, et vide æquitatem: quoniam sunt reliquiæ homini pacifico.

38. Injusti autem disperibunt simul: reliquiæ impiorum interibunt.

39. Salus autem justorum a Domino: et protector eorum in tempore tribulationis.

40. Et adjuvabit eos Dominus, et liberabit eos: et eruet eos a peccatoribus, et salvabit eos: quia speraverunt in eo.

34. Expect the Lord and keep his way: and he will exalt thee to inherit the land: when the sinners shall perish thou shalt see.

35. I have seen the wicked highly exalted, and lifted up like the cedars of Libanus.

36. And I passed by, and lo he was not: and I sought him and his place was not found.

37. Keep innocence, and behold justice; for there are remnants for the peaceable man.

38. But the unjust shall be destroyed together: the remnants of the wicked shall perish.

39. But the salvation of the just is from the Lord, and he is their protector in the time of trouble.

40. And the Lord will help them and deliver them: and he will rescue them from the wicked, and save them, because they have hoped in him.

[The recompense by which David seeks to console the tempted in this and other psalms is only a temporal one. That Jehovah made such promises to His people in the Old Law is evident from many passages. And it is no wonder that the Psalmist connects the fulfilment of these promises with the justice of Jehovah, because the idea of retribution in a future life was, at most, very hazy and uncertain. While the New Testament reiterates in some places, this doctrine of temporal retribution, it rises above the Old Testament in at least two respects:—(a) It enlarges the field of recompense by insisting on a future life, (b) it ascribes to temporal prosperity and trials only a secondary place, while it teaches that the joys and sorrows of this world are not worthy to be compared with the glory to come.]

PSALM XXXVII.

The third penitential psalm. The Psalmist unfolds a tale of bitter misery. His suffering is mental and corporal. His mental anguish, arising out of a deep sense of sin, impairs his bodily health, and his bodily infirmities, *e contra*, react upon the mind. And, to make his sufferings keener, he is abandoned by his friends. Yet in the midst of all he never loses confidence in God. The psalm consists of three strophes, in each of which there is an appeal to Jehovah's mercy based on different motives. I., 1-10,

an appeal because of the magnitude of his sufferings; II., 11-15, because of his patience; III., 16-23, lest the wicked through his sufferings should have an occasion of triumph.

PSALMUS XXXVII.

1. Psalmus David, in rememorationem de sabbato.

2. DOMINE, ne in furore tuo arguas me, neque in irâ tuâ corripias me.

3. Quoniam sagittæ tuæ infixæ sunt mihi: et confirmasti super me manum tuam.

4. Non est sanitas in carne meâ a facie iræ tuæ: non est pax ossibus meis a facie peccatorum meorum.

5. Quoniam iniquitates meæ supergressæ sunt caput meum: et sicut onus grave gravatæ sunt super me.

6. Putruerunt et corruptæ sunt cicatrices meæ, a facie insipientiæ meæ.

7. Miser factus sum et curvatus sum usque in finem: totâ die contristatus ingrediebar.

8. Quoniam lumbi mei impleti sunt illusionibus: et non est sanitas in carne meâ.

9. Afflictus sum, et humiliatus sum nimis: rugiebam a gemitu cordis mei.

10. Domine, ante te omne desiderium meum: et gemitus meus a te non est absconditus.

11. Cor meum conturbatum est, dereliquit me virtus mea: et lumen oculorum meorum, et ipsum non est mecum.

PSALM XXXVII.

1. A psalm for David, for a remembrance of the sabbath.

2. REBUKE me not, O Lord, in thy indignation; nor chastise me in thy wrath.

3. For thy arrows are fastened in me: and thy hand hath been strong upon me.

4. There is no health in my flesh, because of thy wrath: there is no peace for my bones because of my sins.

5. For my iniquities are gone over my head: and as a heavy burden are become heavy upon me.

6. My sores are putrefied and corrupted, because of my foolishness.

7. I am become miserable, and am bowed down even to the end: I walked sorrowful all the day long.

8. For my loins are filled with illusions; and there is no health in my flesh.

9. I am afflicted and humbled exceedingly: I roared with the groaning of my heart.

10. Lord, all my desire is before thee, and my groaning is not hidden from thee.

11. My heart is troubled, my strength hath left me, and the light of my eyes itself is not with me.

1. "*For a remembrance,*" i.e., to recall David to the memory of Jehovah; "*Sabbath,*" not in the Hebrew.

2. See notes to Psalm vi. Much of what was said there applies here, and need not be repeated.

3. "*Thy arrows,*" he appeals to the Author of the punishment to remove it.

5. "*Gone over,*" metaphor borrowed from the waves passing over one's head.

6. "*Foolishness,*" his sins as they now appear to him.

8. "*Illusions,*" burning pain.

10. Here is the one little ray of light that brightens up his suffering night.

12. Amici mei, et proximi mei adversum me appropinquaverunt, et steterunt.

Et qui juxta me erant, de longè steterunt.

13. et vim faciebant qui quærebant animam meam.

Et qui inquirebant mala mihi, locuti sunt vanitates: et dolos totâ die meditabantur.

14. Ego autem tanquam surdus non audiebam: et sicut mutus non aperiens os suum.

15. Et factus sum sicut homo non audiens: et non habens in ore suo re-dargutiones.

16. Quoniam in te, Domine, speravi: tu exaudies me, Domine Deus meus.

17. Quia dixi: Nequando supergaudeant mihi inimici mei: et dum commoventur pedes mei, super me magna locuti sunt.

18. Quoniam ego in flagella paratus sum: et dolor meus in conspectu meo semper.

19. Quoniam iniquitatem meam annuntiabo: et cogitabo pro peccato meo.

20. Inimici autem mei vivunt, et confirmati sunt super me: et multiplicati sunt qui oderunt me iniquè.

21. Qui retribuunt mala pro bonis, detrahebant mihi: quoniam sequebar bonitatem.

22. Ne derelinquas me, Domine Deus meus: ne discesseris a me.

23. Intende in adjutorium meum, Domine Deus salutis meæ.

12. My friends and my neighbours have drawn near, and stood against me.

And they that were near me stood afar off. 13 and they that sought my soul used violence.

And they that sought evils to me spoke vain things, and studied deceits all the day long.

14. But I, as a deaf man, heard not: and as a dumb man not opening his mouth.

15. And I became as a man that heareth not: and that hath no re-proofs in his mouth.

16. For in thee, O Lord, have I hoped: thou wilt hear me, O Lord my God.

17. For I said: Lest at any time my enemies rejoice over me: and whilst my feet are moved, they speak great things against me.

18. For I am ready for scourges: and my sorrow is continually before me.

19. For I will declare my iniquity: and I will think for my sin.

20. But my enemies live, and are stronger than I: and they that hate me wrongfully are multiplied.

21. They that render evil for good, have detracted me, because I followed goodness.

22. Forsake me not, O Lord my God: do not thou depart from me.

23. Attend unto my help, O Lord, the God of my salvation.

12 and 13. Two additional factors to his misery—(a) false friends, (b) plotting foes.

17. "*I said*," i.e., in my prayers to Thee; the meaning is I will not answer my enemies myself, I leave Thee to answer lest my enemies, etc. "*Feet are moved*," slipped. "*Speak great things*," magnify themselves against me.

18. "*Ready for scourges*." I am given over to suffering—he gives the reason why he fears the triumph of his enemies.

19. Remark that this is the fourth time the word "*for*" is used from 16-19. In verse 17 it gives the reason why he would leave God answer *for* he feared a triumph of his enemies should he answer himself; in verse 16 it gives the reason why David would not answer his enemies *for* God would answer in his behalf; in verse 18 it gives another reason, viz., his own weakness, and, finally, in verse 19 it gives the reason of his weakness, viz., his sins. This seems to be the connection between the verses.

PSALM XXXVIII.

It has this characteristic in common with the last psalm, that the Psalmist determines to keep silence lest his speaking should give a triumph to his enemies. When, however, he does give vent to his feelings he speaks not to man but to God. He descants upon the vanity of life and all things human. It consists of two strophes. I., 2-4, an introduction giving the circumstances under which it was composed; II., 6-14, a prayer to be taught the vanity of life, an adhering to God with the confession that sin deserves punishment and a final petition that God may turn to him, based on the shortness of his pilgrimage here below.

PSALMUS XXXVIII.

1. In finem, ipsi Idithun, Canticum David.

2. DIXI: Custodiam vias meas: ut non delinquam in linguâ meâ.

Posui ori meo custodiam, cum consisteret peccator adversum me.

3. Obmutui, et humiliatus sum, et silui a bonis: et dolor meus renovatus est.

4. Concaluit cor meum intra me: et in meditatione meâ exardescet ignis.

5. Locutus sum in linguâ meâ: Nolum fac mihi, Domine, finem meum, et numerum dierum meorum quis est: ut sciam quid desit mihi.

6. Ecce mensurabiles posuisti dies meos: et substantia mea tanquam nihilum ante te.

Verumtamen universa vanitas, omnis homo vivens.

PSALM XXXVIII.

1. Unto the end, for Iduthun himself, a canticle of David.

2. I SAID: I will take heed to my ways: that I sin not with my tongue.

I have set a guard to my mouth, when the sinner stood against me.

3. I was dumb, and was humbled, and kept silence from good things: and my sorrow was renewed.

4. My heart grew hot within me: and in my meditation a fire shall flame out.

5. I spoke with my tongue: O Lord, make me know my end,

And what is the number of my days: that I may know what is wanting to me.

6. Behold thou hast made my days measurable: and my substance is as nothing before thee.

And indeed all things are vanity: every man living.

1. To the precentor Iduthun.

2. "*I said*," i.e., I made up my mind.

3. "*From good things*," I refrained from saying things by which I could defend myself.

4. "*In my meditation*," i.e., musing upon my miseries a fire of indignation was kindled within me so that I could no longer keep silent but "*spoke with my tongue*" (v. 5). This verse is often misapplied.

5. "*What is wanting to me*," i.e., how much of life yet remains for me.

6. "*Measurable*," very short, literally, handbreaths, nine of which made a yard. Such is human life compared with God's eternity.

7. Verumtamen in imagine pertransit homo : sed et frustra conturbatur.

Thesaurizat : et ignorat cui congregabit ea.

8. Et nunc quæ est expectatio mea? nonne Dominus? et substantia mea apud te est.

9. Ab omnibus iniquitatibus meis erue me : opprobrium insipienti dedisti me.

10. Obmutui, et non aperui os meum, quoniam tu fecisti :

11. amove a me plagas tuas.

12. A fortitudine manûs tuæ ego defeci in increpationibus : propter iniquitatem corripuisti hominem.

Et tabescere fecisti sicut araneam animam ejus : verumtamen vanè conturbatur omnis homo.

13. Exaudi orationem meam, Domine, et deprecationem meam : auribus percipe lacrymas meas.

Ne sileas : quoniam advena ego sum apud te, et peregrinus, sicut omnes patres mei.

14. Remitte mihi, ut refrigerer priusquam abeam, et amplius non ero.

7. Surely man passeth as an image : yea, and he is disquieted in vain.

He storeth up : and he knoweth not for whom he shall gather these things.

8. And now what is my hope? is it not the Lord? and my substance is with thee.

9. Deliver thou me from all my iniquities : thou hast made me a reproach to the fool.

10. I was dumb, and I opened not my mouth, because thou hast done it.

11 Remove thy scourges from me.

The strength of thy hand hath made me faint in rebukes : 12 thou hast corrected man for iniquity.

And thou hast made his soul to waste away like a spider : surely in vain is any man disquieted.

13. Hear my prayer, O Lord, and my supplication : give ear to my tears.

Be not silent : for I am a stranger with thee, and a sojourner as all my fathers were.

14. Oh forgive me, that I may be refreshed, before I go hence, and be no more.

7. "*Passeth*," literally, "comes and goes." Diodati, "va e viene"; "*image*," a shadow, having no solidity. "*Disquieted in vain*," literally, for a breath do they make a noise.

8. "*Now*," after musing on the shortness of life and its misery. "*The Lord*," although not explicitly, assured of a future life of bliss, the Psalmist's faith lays hold of the living God, and it was precisely this which made the Old Testament faith so grand and heroic. "*Substance*," consolation.

9. "*Thou hast made*," Hebrew, "do not make me a reproach"; he prays to be delivered from his iniquities and the punishment due to them in order that the ungodly may not mock him.

10. "*Thou hast done it*," i.e., because it is Thy hand that inflicted the punishment.

11. "*The strength*," etc., literally, I am consumed by the strength of Thy hand.

12. "When Thou, with rebukes, dost correct man for iniquity, Thou makest his beauty to consume away like a moth; surely every man is vanity" (R.V.).

13. A final appeal to God's mercy based again on the transitory nature of human life.

PSALM XXXIX.

The psalmist proclaims that Jehovah, by granting him deliverance in the past, strengthened his faith considerably, and, on the

ground of this experience, pronounces blessed the man who hopes in the Lord (1-5). How is the Psalmist to show his gratitude for this great gift? This he answers, firstly, by an obedient will, and, secondly, by making known to others God's goodness (6-10). Fearful still of the malice of his enemies he prays for future deliverance to Him who has been so good in the past (11-17).

PSALMUS XXXIX.

1. In finem, Psalmus ipsi David.

2. EXPECTANS expectavi Dominum, et intendit mihi.

3. Et exaudivit preces meas : et eduxit me de lacu miseræ, et de luto fæcis.

Et statuit super petram pedes meos : et direxit gressus meos.

4. Et immisit in os meum canticum novum, carmen Deo nostro.

Videbunt multi et timebunt : et sperabunt in Domino.

5. Beatus vir, cujus est nomen Domini spes ejus : et non respexit in vanitates et insanias falsas.

6. Multa fecisti tu, Domine Deus meus, mirabilia tua : et cogitationibus tuis non est qui similis sit tibi.

Annuntiavi et locutus sum : multiplicati sunt super numerum.

7. Sacrificium et oblationem noluisti ; aures autem perfecisti mihi.

PSALM XXXIX.

1. Unto the end, a psalm for David himself.

2. WITH expectation I have waited for the Lord, and he was attentive to me.

3. And he heard my prayers, and brought me out of the pit of misery and the mire of dregs.

And he set my feet upon a rock, and directed my steps.

4. And he put a new canticle into my mouth, a song to our God.

Many shall see, and shall fear, and they shall hope in the Lord.

5. Blessed is the man whose trust is in the name of the Lord : and who hath not had regard to vanities, and lying follies.

6. Thou hast multiplied thy wonderful works, O Lord my God : and in thy thoughts there is no one like to thee.

I have declared and I have spoken : they are multiplied above number.

7. Sacrifice and oblation thou didst not desire ; but thou hast pierced ears for me.

2. "*With expectation*," i.e., long and patiently.

3. "*Directed my steps*," made my footstep firm.

4. "*New canticle*," one celebrating some new act of Jehovah's mercy. "*Many shall see*"—according to some commentators this is the beginning of the "*new canticle*," the meaning being, many shall see my deliverance and, on that account, have a fear of Jehovah.

6. "*In Thy Thoughts*," supply "towards us." "*I have declared*," rather "if I tried to declare them (Thy works) they are more than I could number."

7. "*Sacrifice*," here now is the great truth Jehovah has taught him—that the sacrifice of the will is more pleasing to Him than the sacrifice of animals. "*Thou hast pierced ears for me*." Jerome, "aures fodisti mihi." Vulgate, "perfecisti." Syriac, ditto. The meaning is, Thou hast so made my ears that in the open passage through them Thy instructions reach me ; in other words,

Holocaustum et pro peccato non postulasti :

8. tunc dixi : Ecce venio.

In capite libri scriptum est de me.

9. ut facerem voluntatem tuam : Deus meus, volui, et legem tuam in medio cordis mei.

10. Annuntiavi justitiam tuam in ecclesiâ magnâ, ecce labia mea non prohibebo : Domine, tu scisti.

11. Justitiam tuam non abscondi in corde meo : veritatem tuam, et salutare tuum dixi.

Non abscondi misericordiam tuam, et veritatem tuam a concilio multo.

12. Tu autem, Domine, ne longè facias miserationes tuas a me : misericordia tua et veritas tua semper susceperunt me.

13. Quoniam circumdederunt me mala, quorum non est numerus : comprehenderunt me iniquitates meæ, et non potui ut viderem.

Multiplicatæ sunt super capillos capitis mei : et cor meum dereliquit me.

14. Complaceat tibi, Domine, ut eruas me : Domine, ad adjuvandum me respice.

15. Confundantur et reveantur simul, qui quærunt animam meam, ut auferant eam.

Convertantur retrorsum, et reveantur qui volunt mihi mala.

16. Ferant confestim confusionem suam, qui dicunt mihi : Euge, euge.

Burnt-offering and sin-offering thou didst not require : 8 then said I, Behold I come.

In the head of the book it is written of me 9 that I should do thy will : O my God, I have desired it, and thy law in the midst of my heart.

10. I have declared thy justice in a great church, lo, I will not restrain my lips : O Lord, thou knowest it.

11. I have not hid thy justice within my heart : I have declared thy truth and thy salvation.

I have not concealed thy mercy and thy truth from a great council.

12. Withhold not thou, O Lord, thy tender mercies from me : thy mercy and thy truth have always upheld me.

13. For evils without number have surrounded me ; my iniquities have overtaken me, and I was not able to see.

They are multiplied above the hairs of my head : and my heart hath forsaken me.

14. Be pleased, O Lord, to deliver me : look down, O Lord, to help me.

15. Let them be confounded and ashamed together, that seek after my soul to take it away.

Let them be turned backward and be ashamed that desire evils to me.

16. Let them immediately bear their confusion, that say to me : 'Tis well, 'tis well.

they are "ears to hear" Thy words, corresponding to "eyes to see," "a heart to understand." The Septuagint reads, "a body Thou hast fitted for me," and is thus quoted by St. Paul (*Heb.*, x., 5). The idea, however, is not altered by this reading, for there, as here, it is a question of giving thanks to Jehovah through the whole life and conduct as opposed to merely external sacrifice, "Thou hast given me a body so that I willingly serve Thee."

8. "*Then I said*," i.e., knowing the kind of sacrifice that pleased Thee. "*Behold I come*" to Thy temple not to offer Thee a mere external sacrifice of animals, but to make Thee an oblation of myself. "*Head of the book*." Hebrew, "roll of the book," i.e., the Mosaic Law, which was written in parchment and *rolled* up when not in actual use.

10. "*Church*," assembly of people.

13. This verse proves that the whole psalm cannot be applied to Christ.

16. "'Tis well," words of scorn. Jerome, "vah, vah."

17. Exultent et lætentur super te omnes quærentes te: et dicant semper: Magnificetur Dominus: qui diligunt salutare tuum.

18. Ego autem mendicus sum, et pauper: Dominus sollicitus est mei. Adjutor meus, et protector meus tu es: Deus meus ne tardaveris.

17. Let all that seek thee rejoice and be glad in thee: and let such as love thy salvation say always: The Lord be magnified.

18. But I am a beggar and poor: the Lord is careful for me.

Thou art my helper and my protector: O my God, be not slack.

18. "*I am*," better, as for me poor and afflicted. "*Be not slack*," do not delay (to help me).

PSALM XL.

This consists of three strophes. I., 2-4, a blessing is pronounced on him who helps the poor and miserable; such a one shall experience the kindness of Jehovah in his own trouble. II., 5-10, the psalmist, in his own sickness, had no sympathy, nay even his friends deceived him. III., 11-13, a prayer and hope that being restored to health, God will not suffer his enemies to triumph over him.

PSALMUS XL.

1. In finem, Psalmus ipsi David.

2. BEATUS qui intelligit super egenum et pauperem: in die malâ liberabit eum Dominus.

3. Dominus conservet eum, et vivificet eum, et beatum faciat eum in terrâ: et non tradat eum in animam inimicorum ejus.

4. Dominus opem ferat illi super lectum doloris ejus: universum stratum ejus versasti in infirmitate ejus.

5. Ego dixi: Domine, miserere mei: sana animam meam, quia peccavi tibi.

6. Inimici mei dixerunt mala mihi: Quando morietur, et peribit nomen ejus?

PSALM XL.

1. Unto the end, a psalm for David himself.

2. BLESSED is he that understandeth concerning the needy and the poor: the Lord will deliver him in the evil day.

3. The Lord preserve him and give him life, and make him blessed upon the earth: and deliver him not up to the will of his enemies.

4. The Lord help him on his bed of sorrow: thou hast turned all his couch in his sickness.

5. I said: O Lord, be thou merciful to me: heal my soul, for I have sinned against thee.

6. My enemies have spoken evils against me: when shall he die and his name perish?

2. "*Understandeth*." The Hebrew word may mean either "to look with compassion on" or "to deal wisely towards."

3. "*Preserve him*," or the Lord shall preserve him, etc.

4. "*Turned his couch*," i.e., Thou (Jehovah) hast changed his couch of pain and sickness into one of convalescence, and that completely.

5. Many of the older commentators, relying on the application of verse 10 (*Acts*, i., 16), interpret this psalm exclusively of Christ. It seems to me, however, that this verse bars such an exclusive interpretation.

7. Et si ingrediebatur ut videret, vana loquebatur, cor ejus congregavit iniquitatem sibi.

Egredebatur foras, et loquebatur

8. in idipsum.

Adversum me susurrabant omnes inimici mei : adversum me cogitabant mala mihi.

9. Verbum iniquum constituerunt adversum me : Numquid qui dormit non adjiciet ut resurgat ?

10. Etenim homo pacis meae, in quo speravi : qui edebat panes meos, magnificavit super me supplantationem.

11. Tu autem, Domine, miserere mei, et resuscita me : et retribuam eis.

12. In hoc cognovi quoniam voluisti me : quoniam non gaudebit inimicus meus super me.

13. Me autem propter innocentiam suscepisti : et confirmasti me in conspectu tuo in aeternum.

14. Benedictus Dominus Deus Israël a sæculo, et usque in sæculum : fiat, fiat.

7. And if he came in to see *me*, he spoke vain things : his heart gathered together iniquity to itself.

He went out and spoke to the same purpose.

8. All my enemies whispered together against me : they devised evils to me.

9. They determined against me an unjust word : shall he that sleepeth rise again no more ?

10. For even the man of my peace, in whom I trusted, who eat my bread, hath greatly supplanted me.

11. But thou, O Lord, have mercy on me, and raise me up again : and I will requite them.

12. By this I know, that thou hast had a good will for me : because my enemy shall not rejoice over me.

13. But thou hast upheld me by reason of my innocence : and hast established me in thy sight for ever.

14. Blessed be the Lord the God of Israel from eternity to eternity. So be it. So be it.

7. And if he (some individual enemy) came to visit me, he spoke deceitfully (vain things) giving me assurances of friendship, then when he went out he spoke against me. Verse 7 should end at "*spoke,*" and verse 8 should begin at "*to the same purpose.*"

9. This is what the enemies of the psalmist say about him ; it is badly rendered in our translation. It means literally "a matter of mischief is poured out on him, and he who now lies down will not get up again." They report that some terrible disease has attacked the psalmist and they hope he will not recover.

10. "*Man of my peace,*" the man who came to visit me, and gave me the usual salutation of the country, "peace be to thee." "*In whom I trusted*"—note that our Lord omits this portion of the verse as applied to Judas (for He did not trust him), which shows that the whole psalm is not directly Messianic. "*Who eat my bread,*" partook of my hospitality. Achitophel's treason against David was a type of Judas's treason against Christ. "*Hath supplanted me.*" Hebrew, hath made great his heel against me, *i.e.*, lifted his heel against me as a horse that kicks at his master. The Septuagint and Vulgate give the sense substantially.

11. "*Will requite them,*" *i.e.*, that I may requite them.

14. This verse does not belong to the original psalm. It is simply a doxology to mark the end of the First Book.

[We now come to the Second Book of Psalms (41-71). It differs from the first in two points (*a*) its use of the divine name, (*b*) the inscriptions. In the First Book God is addressed as *Jehovah*

about 270 times and as *Elohim* about 15 times. In the second, *Elohim* is used about 165 times and *Jehovah* only 30. In the first the inscriptions assign David as the author: in this we find a whole series attributed to Levitical singers.]

PSALM XLI.

Though the date and authorship of this psalm are uncertain we are left in no doubt as to the place in which it was composed—Mount Hermon, beyond the Jordan. It consists of two strophes. I., 2-6, describes the longing of the soul after God and His holy places, and the comfort he finds in this thought against the scoffing of his enemies; II., 7-12, a description of what he suffers from his detractors.

PSALMUS XLI.

1. In finem, Intellectus filiis Core.
2. QUEMADMODUM desiderat cervus ad fontes aquarum: ita desiderat anima mea ad te, Deus.
3. Sitivit anima mea ad Deum fortem vivum: quando veniam et apparebo ante faciem Dei?
4. Fuerunt mihi lacrymæ meæ panes die ac nocte: dum dicitur mihi quotidie: Ubi est Deus tuus?
5. Hæc recordatus sum, et effudi in me animam meam: quoniam transibo in locum tabernaculi admirabilis, usque ad domum Dei:
in voce exultationis et confessionis:
sonus epulantis.

PSALM XLI.

1. Unto the end, understanding for the sons of Core.
2. As the hart panteth after the fountains of waters: so my soul panteth after thee, O God.
3. My soul hath thirsted after the strong living God: when shall I come and appear before the face of God?
4. My tears have been my bread day and night, whilst it is said to me daily: Where is thy God?
5. These things I remembered, and poured out my soul in me: for I shall go over into the place of the wonderful tabernacle, even to the house of God?
With the voice of joy and praise:
the noise of one feasting.

1. The literal translation of the title is "to the precentor, a poem of the sons of Corah." These were a powerful Levitical family in David's time. There seems to be no solid reason to doubt that they were the authors of the psalms that bear their name, though perhaps they wrote in the person of David.

2. As nothing but the water-brook can satisfy the thirsting stag, so nothing but God can satiate the psalmist's heart. "Tales sunt omnes, qui exilium agnoscentes, sive per prospera sive per adversa gradientes, cursum ad patriam nunquam relaxabant" (Bell.).

3. "*Hath thirsted*," rather, thirsts; "*face of God*," God's sanctuary on Mount Sion.

4. He feels bitterly the taunt of his enemies, as He also must have felt who said upon the cross, "*Eli Eli lamma sabacthani?*"

5. Literally, "when I think of these things I pour out my soul in me for I had gone with the multitude to the house of God . . . with a multitude that kept holiday." He thinks, in his exile, of the days when he went to the tabernacle to worship *Jehovah* with

6. Quare tristis es, anima mea ? et quare conturbas me ?

Spera in Deo, quoniam adhuc confitebor illi : salutare vultus mei,

7. et Deus meus.

Ad meipsum anima mea conturbata est : propterea memor ero tui de terrâ Jordanis, et Hermoniim a monte modico.

8. Abyssus abyssum invocat, in voce cataractarum tuarum.

Omnia excelsa tua, et fluctus tui super me transierunt.

9. In die mandavit Dominus misericordiam suam : et nocte canticum ejus.

Apud me oratio Deo vitæ meæ.

10. dicam Deo : Susceptor meus es,

quare oblitus es mei ? et quare contristatus incedo, dum affligit me inimicus ?

11. Dum confringuntur ossa mea, exprobraverunt mihi qui tribulant me inimici mei

Dum dicunt mihi per singulos dies : Ubi est Deus tuus ?

12. quare tristis es, anima mea ? et quare conturbas me ?

Spera in Deo, quoniam adhuc confitebor illi : salutare vultus mei, et Deus meus.

6. Why art thou sad, O my soul ? and why dost thou trouble me ?

Hope in God, for I will still give praise to him, the salvation of my countenance 7 and my God.

My soul is troubled within myself : therefore will I remember thee from the land of Jordan and Hermoniim, from the little hill.

8. Deep calleth on deep, at the noise of thy flood-gates.

All thy heights and thy billows have passed over me.

9. In the day time the Lord hath commanded his mercy : and a canticle to him in the night.

With me is prayer to the God of my life.

10. I will say to God : Thou art my support.

Why hast thou forgotten me ? and why go I mourning, whilst my enemy afflicteth me ?

11. Whilst my bones are broken, my enemies who trouble me have reproached me.

Whilst they say to me day by day : Where is thy God ?

12. Why art thou cast down, O my soul ? and why dost thou disquiet me ?

Hope thou in God, for I will still give praise to him : the salvation of my countenance, and my God.

a joyous multitude of fellow-worshippers, and though the thought brings sorrow it brings solace, too.

6. The psalmist struggles between hope and dejection.

7. "*Hermoniim*," plural of Hermon ; the plural is used probably on account of the two peaks, as we speak of "the Paps." "*Little hill*." Hebrew, *Mizar*, probably one of the lesser peaks of Hermon.

8. A clearer translation would be "billow calleth upon billow in Thy sounding cataracts." The imagery here employed was suggested by the mountain torrents with which he was surrounded ; and as in a torrent of this kind there is no break, but one billow succeeds another (as if the preceding called on its fellow to come on), so, without any intermission, the sporting breakers of God's anger have passed over the Psalmist's head. "*At the noise of Thy flood gates*," billow follows billow in those noisy or roaring cataracts which, in their awful grandeur, proclaim Thy glory.

9. Literally, "in the day time Jehovah will command His mercy (to come to me), and in the night his song will be with me—a prayer to the God of my life." Day and night express continuity.

11. Literally, "As though they would break my bones my enemies scoff at me."

PSALM XLII.

There is every reason to think that this and Psalm xli. constituted but one psalm originally. Besides the refrain, "why art thou sad," which occurs at the end of this and which is the same as in xli., verses 6, 12, there is a striking coincidence of thought. External evidence also points in the same direction—37 MSS. of Kennicot and 9 of De Rossi joining them together. In fact so ancient a witness as Eusebius says of this, "præcedentis psalmi pars videtur esse." It is a prayer to be liberated from enemies and restored to the worship of God.

PSALMUS XLII.

1. Psalmus David.

JUDICA me, Deus, et discerne causam meam de gente non sanctâ, ab homine iniquo et doloso erue me.

2. Quia tu es, Deus, fortitudo mea : quare me repulisti ? et quare tristis incedo, dum affligit me inimicus ?

3. Emitte lucem tuam et veritatem tuam : ipsa me deduxerunt, et adduxerunt in montem sanctum tuum, et in tabernacula tua.

4. Et introibo ad altare Dei : ad Deum, qui lætificat juventutem meam. Confitebor tibi in cithara, Deus Deus meus :

5. quare tristis es, anima mea ? et quare conturbas me ?

Spera in Deo, quoniam adhuc confitebor illi : salutare vultus mei, et Deus meus.

PSALM XLII.

1. A psalm for David.

JUDGE me, O God, and distinguish my cause from the nation that is not holy : deliver me from the unjust and deceitful man.

2. For thou art God my strength : why hast thou cast me off ? and why do I go sorrowful whilst the enemy afflicteth me ?

3. Send forth thy light and thy truth : they have conducted me, and brought me unto thy holy hill, and into thy tabernacles

4. And I will go in to the altar of God : to God who giveth joy to my youth.

5. To thee, O God my God, I will give praise upon the harp : why art thou sad, O my soul ? and why dost thou disquiet me ?

6. Hope in God, for I will still give praise to him : the salvation of my countenance, and my God.

1. "A psalm for David." This is wanting in Hebrew. "*Judge me*," i.e., show the justice of my case. "*Distinguish . . . from*," plead for me against.

3. "*Thy light and truth*," the two angels that are to bring him to the tabernacle and to the altar where he will make his thank-offerings to Jehovah. "*Have conducted and brought*," literally, "let them conduct me and bring me." "*Tabernacles*," the plural probably expresses the different parts.

4. "*And*," i.e., "and then (when I have come to the holy hill and the Tabernacle) I will go to the altar of God—to God my exceeding joy." "The psalmist knows no joy like that which

proceeds from God, and therefore he knows no higher aim for his longing than to be again where the fountainhead of this exultant joy is" (Del.).

This psalm is repeated at the foot of the altar by every priest who celebrates Holy Mass. Believing, as we do, in the infinite goodness of God and His condescension towards each of us, priests, and, at the same time, remembering our own frailty and unworthiness, could there be any more beautiful preparation for the great act of Sacrifice than this psalm, with its alternate chords of sadness and hope?

PSALM XLIII.

Although some refer the composition of this psalm to the time of the Machabees there seems no necessity for doing so. It was written very probably in David's time and was occasioned by the invasion of the Edomites when he was engaged in war with the Syrians, 2 *Kings*, viii. It consists of four strophes. I., 2-9, Thou, Jehovah, wast present with our fathers in the days of old and didst make their arms victorious; we too, leaning on that same strong hand, hope for victory; II., 9-17, but now God has forgotten His people and given them over to the enemy; III., 18-22, still this cannot be as punishment for the sins of our fathers, who sealed their faith with their blood; IV., 23-26, may Jehovah be favourable as in days past.

PSALMUS XLIII.

1. In finem, Filiis Core ad intellectum.
2. Deus, auribus nostris audivimus : patres nostri annuntiaverunt nobis opus, quod operatus es in diebus eorum : et in diebus antiquis.
3. Manus tua gentes disperdidit, et plantasti eos : afflixisti populos, et ex-pulisti eos :
4. nec enim in gladio suo possederunt terram, et brachium eorum non salvavit eos : sed dextera tua, et brachium tuum, et illuminatio vultus tui : quoniam complacuiisti in eis.

PSALM XLIII.

1. Unto the end, for the sons of Core to *give* understanding.
2. We have heard, O God, with our ears : our fathers have declared to us. The work thou hast wrought in their days, and in the days of old.
3. Thy hand destroyed the Gentiles, and thou plantedst them : thou didst afflict the people and cast them out.
4. For they got not the possession of the land by their own sword : neither did their own arm save them. But thy right hand and thy arm, and the light of thy countenance : because thou wast pleased with them.

2. He reviews God's Providence in favour of His chosen people.
3. "*Them*," our fathers. "*The people*," i.e., the Gentiles, "*Cast them out*," caused them to be spread abroad (our fathers again). The contrast is between the chosen people and the Gentiles, the imagery being taken from the planting of the vine.
4. God was the Author of all their victories.

5. Tu es ipse rex meus et Deus meus : qui mandas salutes Jacob.

6. In te inimicos nostros ventilabimus cornu, et in nomine tuo spernemus insurgentes in nobis.

7. Non enim in arcu meo sperabo : et gladius meus non salvabit me.

8. Salvasti enim nos de affligentibus nos : et odientes nos confudisti.

9. In Deo laudabimur totà die : et in nomine tuo confitebimur in sæculum.

10. Nunc autem repulisti et confudisti nos : et non egredieris, Deus, in virtutibus nostris.

11. Avertisti nos retrorsum post inimicos nostros : et qui oderunt nos, diripiebant sibi.

12. Dedisti nos tanquam oves escarum : et in gentibus dispersisti nos.

13. Vendidisti populum tuum sine pretio : et non fuit multitudo in commutationibus eorum.

14. Posuisti nos opprobrium vicinis nostris, subsannationem et derisum his, qui sunt in circuitu nostro.

15. Posuisti nos in similitudinem gentibus : commotionem capitis in populis.

16. Totà die verecundia mea contra me est, et confusio faciei meae cooperuit me.

17. A voce exprobrantis, et obloquentis : a facie inimici, et persecutantis.

18. Hæc omnia venerunt super nos, nec oblitus sumus te : et iniquè non egimus in testamento tuo.

5. Thou art thyself my king and my God : who commandest the saving of Jacob.

6. Through thee we will push down our enemies with the horn : and through thy name we will despise them that rise up against us.

7. For I will not trust in my bow : neither shall my sword save me.

8. But thou hast saved us from them that afflict us : and hast put them to shame that hate us.

9. In God shall we glory all the day long : and in thy name we will give praise for ever.

10. But now thou hast cast us off, and put us to shame : and thou, O God, wilt not go out with our armies.

11. Thou hast made us turn our back to our enemies : and they that hated us plundered for themselves.

12. Thou hast given us up like sheep to be eaten : thou hast scattered us among the nations.

13. Thou hast sold thy people for no price : and there was no reckoning in the exchange of them.

14. Thou hast made us a reproach to our neighbours : a scoff and derision to them that are round about us.

15. Thou hast made us a by-word among the Gentiles : a shaking of the head among the peoples.

16. All the day long my shame is before me : and the confusion of my face hath covered me.

17. At the voice of him that reproacheth and detracteth me : at the face of the enemy and persecutor.

18. All these things have come upon us, yet we have not forgotten thee : and we have not done wickedly in thy covenant.

5. "*Commandest*," literally, command the saving of thy people (Jacob).

6. "*Push down*," i.e., butt, the imagery borrowed from the fighting of horned cattle.

10. "*Wilt not go forth*" as Thou didst, e.g., in the pillar of cloud and fire.

13. "*No reckoning*," literally, Thou didst not set a high price on them.

18-22. A complaint that all these misfortunes have come upon them without any national demerit. It must be remembered, however, that the Psalmist, living, as he did, under the Old Law, had not so keen a sense of sin as would be natural to expect from one in his position under the New Testament.

19. Et non recessit retro cor nostrum : et declinasti semitas nostras a viâ tuâ.

20. quoniam humiliasti nos in loco afflictionis, et cooperuit nos umbra mortis.

21. Si obliti sumus nomen Dei nostri, et si expandimus manus nostras ad deum alienum :

22. nonne Deus requiret ista ? ipse enim novit abscondita cordis.

Quoniam propter te mortificamur totâ die : æstimati sumus sicut oves occisionis.

23. Exurge, quare obdormis, Domine ? exurge, et ne repellas in finem.

24. Quare faciem tuam avertis, obli-visceris inopiæ nostræ et tribulationis nostræ ?

25. Quoniam humiliata est in pulvere anima nostra : conglutinator est in terrâ venter noster.

26. Exurge, Domine, adjuva nos : et redime nos propter nomen tuum.

19. And our heart hath not turned back : neither hast thou turned aside our steps from thy way.

20. For thou hast humbled us in the place of affliction : and the shadow of death hath covered us.

21. If we have forgotten the name of our God, and if we have spread forth our hands to a strange god :

22. Shall not God search out these things : for he knoweth the secrets of the heart.

Because for thy sake we are killed all the day long : we are counted as sheep for the slaughter.

23. Arise, why sleepest thou, O Lord ? arise, and cast us not off to the end.

24. Why turnest thou thy face away ? and forgettest our want and our trouble ?

25. For our soul is humbled down to the dust : our belly cleaveth to the earth.

26. Arise, O Lord, help us and redeem us for thy name's sake.

PSALM XLIV.

All Christian commentators admit this to be a Messianic psalm. But in what sense is it Messianic ? Some would have it that it is literally Messianic in the sense that there is no historical background on which it rests, as is generally held with regard to the Cantic of Canticles. Others, however, while admitting the Messianic import of the psalm, contend that it is Messianic only in the mystic sense and that it refers literally to the marriage of Solomon with the daughter of Pharaoh. I prefer the second opinion. But that a greater than Solomon is here is evident from *Heb.* i., 8, 9, and also from the Chaldaic Paraphrase, which writes on verse 3, "Thy beauty, O King Messiah is greater than that of the sons of men." It consists of three strophes. I., 2-9, the praise of the royal bridegroom ; II., 10b-16, the praise of the bride, a description of her garments, her train, and the procession ; III., 17-18, a hope that the children of the marriage will perpetuate the name and greatness of the king for ever.

PSALMUS XLIV.

1. In finem, pro iis qui commutabuntur, filiis Core, ad intellectum, Canticum pro dilecto.

PSALM XLIV.

1. Unto the end, for them that shall be changed, for the sons of Core, for understanding : A cantic for the Beloved.

1. The literal translation of verse 1 is "For the precentor." "On the lilies." Of the Sons of Core. A maskil. A cantic of love.

2. ERUCTAVIT cor meum verbum bonum : dico ego opera mea regi.

Lingua mea calamus scribæ, velociter scribentis.

3. Speciosus formâ præ filiis hominum, diffusa est gratia in labiis tuis : propterea benedixit te Deus in æternum.

4. Accingere gladio tuo super femur tuum, potentissime.

5. Specie tuâ et pulchritudine tuâ intende, prosperè procede, et regna,

propter veritatem et mansuetudinem, et justitiam : et deducet te mirabiliter dextera tua.

6. Sagittæ tuæ acutæ, populi sub te cadent, in corda inimicorum regis.

7. Sedes tua, Deus, in sæculum sæculi : virga directionis virga regni tui.

8. Dilexisti justitiam, et odisti iniquitatem : propterea unxit te Deus Deus tuus oleo lætitiæ præ consortibus tuis.

9. Myrrha, et gutta, et casia a vestimentis tuis, a domibus eburneis : ex quibus delectaverunt te.

2. My heart hath uttered a good word : I speak my works to the king :

My tongue is the pen of a scrivener that writeth swiftly.

3. Thou art beautiful above the sons of men : grace is poured abroad in thy lips ; therefore hath God blessed thee for ever.

4. Gird thy sword upon thy thigh, O thou most mighty.

5. With thy comeliness and thy beauty set out, proceed prosperously, and reign.

Because of truth and meekness and justice : and thy right hand shall conduct thee wonderfully.

6. Thy arrows are sharp : under thee shall people fall, into the hearts of the kings enemies.

7. Thy throne, O God, is for ever and ever : the sceptre of thy kingdom is a sceptre of uprightness.

8. Thou hast loved justice, and hatedst iniquity : therefore God, thy God hath anointed thee with the oil of gladness above thy fellows.

9. Myrrh and stacte and cassia perfume thy garments, from the ivory houses : out of which go the daughters

"On the lilies," this refers either to an instrument shaped like a lily, or to some well-known air or measure according to which it was to be sung.

2. "*Hath uttered a good word*," rather, bubbles over with goodly matter, *i.e.*, the theme is worthy of my best efforts—metaphor of bubbling taken from a fountain. "*My works to the King*," *i.e.*, the King, and no lesser person, is the object or theme of my poem.

3. The King's beauty attracts the psalmist's attention.

4. Not only is he beautiful but chivalrous.

5. "*Because of*," *i.e.*, in the cause of, to uphold and defend. "*Shall conduct thee wonderfully*," literally, shall teach thee wonderful things; Jerome, "*docebit te terribilia dextera tua*," *i.e.*, shall cause thee to see awe-inspiring deeds.

6. Literally, Thy arrows are sharp in the heart of thy (the King's) enemies, under thee the nations fall.

7 and 8. The attempts which Rationalists make to soften down and fit in these two verses to suit their own preconceived ideas are too puerile for serious refutation. Cf. *Heb.*, i., 8, 9. "*Oil of gladness*," the King is the very incarnation of joy and happiness; "*fellows*," either other earthly kings or the paranymphs.

9-10. These are two very difficult verses, both because of the different collocations, and of the different meanings put on some of the Hebrew words. I subjoin what I consider the most probable translation : "Myrrh and stacte and cassia are all thy gar-

10. filiæ regum in honore tuo.

Astitit regina a dextris tuis in vestitu deaurato : circumdata varietate.

11. Audi, filia, et vide, et inclina aurem tuam : et obliviscere populum tuum, et domum patris tui.

12. Et concupiscet rex decorem tuum : quoniam ipse est Dominus Deus tuus, et adorabunt eum.

13. Et filiæ Tyri in muneribus vul-tuum tuum deprecabuntur : omnes divites plebis.

14. Omnis gloria ejus filiæ regis ab intus, in fimbriis aureis.

15. circumamicta varietatibus.

Adducentur regi virgines post eam : proximæ ejus afferentur tibi.

16. Afferentur in lætitiâ et exultatione : adducentur in templum regis.

17. Pro patribus tuis nati sunt tibi filii : constitues eos principes super omnem terram.

18. Memores erunt nominis tui in omni generatione et generationem.

Propterea populi confitebuntur tibi in æternum : et in sæculum sæculi.

of kings have delighted thee in thy glory.

The queen stood on thy right hand, in gilded clothing : surrounded with variety.

11. Hearken, O daughter, and see, and incline thy ear : and forget thy people and thy father's house.

12. And the king shall greatly desire thy beauty : for he is the Lord thy God, and him they shall adore.

13. And the daughters of Tyre with gifts, *yea*, all the rich among the people, shall entreat thy countenance.

14. All the glory of the king's daughter is within in golden borders, 15 clothed round about with varieties.

After her shall virgins be brought to the king : her neighbours shall be brought to thee.

16. They shall be brought with gladness and rejoicing : they shall be brought into the temple of the king.

17. Instead of thy fathers, sons are born to thee : thou shalt make them princes over all the earth.

18. They shall remember thy name throughout all generations.

Therefore shall people praise thee for ever, *yea* for ever and ever.

ments (*i.e.*, the royal garments are so bedewed with perfumes that they seem to be nothing but perfume). Out of ivory palaces music hath made thee glad (*minni*=fides); the daughters of kings are among thy beloved (thy concubines), the queen-consort herself stands at thy right hand clothed with gold of Ophir." This is a description of Solomon's court on his wedding-day. It is, of course, mystically to be understood of the union of Christ with His Church.

11. The Psalmist now addresses the bride, admonishing her to leave her father's home and give all her affection to her lord.

12*b*. Literally, for he (the king) is thy lord, do thou therefore bow down before him.

13. "*Daughters of Tyre*," *i.e.*, the people of Tyre, one nation among many. "*Countenance*," favour.

14, 15. Literally, "All beautiful is the king's daughter (the bride) in the inner palace (of her father's home), her clothing is of thread of gold, in variously wrought garments she is brought to the king : virgins, her companions, behind her are brought to thee." This is a description of the bridal procession. This is a verse that is often misapplied.

17, 18. The Psalmist again addresses the king and concludes with hopes for the issue of the marriage. The spiritual sense is here the principal one. "The sacred poet sees the earthly king and the human marriage before his eyes, but whilst he strikes his harp to celebrate these a vision of higher glory streams in upon him" (Perowne).

PSALM XLV.

The psalmist here celebrates a great victory and deliverance. Though there is some difference of opinion as to what event occasioned it, the probabilities are entirely in favour of that gained over Sennacherib in the reign of Ezechias. It consists of three strophes. I., 2-4, Jehovah is with us, and therefore we shall fear nothing; II., 5-8, the peace of Jerusalem is secured by the presence of Jehovah in her; III., 9-12, Jehovah puts an end to the war and destroys his enemies.

PSALMUS XLV.

1. In finem, Filiis Core pro arcanis.
Psalmus.
2. DEUS noster refugium, et virtus :
adjutor in tribulationibus, quæ invenerunt nos nimis.
3. Propterea non timebimus dum
turbabitur terra : et transferentur
montes in cor maris.
4. Sonuerunt, et turbatæ sunt aquæ
eorum : conturbati sunt montes in
fortitudine ejus.
5. Fluminis impetus lætificat civita-
tem Dei : sanctificavit tabernaculum
suum Altissimus.
6. Deus, in medio ejus, non com-
movebitur : adjuvabit eam Deus mane
siluloco.
7. Conturbatæ sunt gentes, et incli-
nata sunt regna : dedit vocem suam,
mota est terra.

PSALM XLV.

1. Unto the end, for the sons of Core
for the hidden.
2. OUR God is our refuge and
strength : a helper in troubles, which
have found us exceedingly.
3. Therefore we will not fear, when
the earth shall be troubled : and the
mountains shall be removed into the
heart of the sea.
4. Their waters roared and were
troubled : the mountains were troubled
with his strength.
5. The stream of the river maketh
the city of God joyful : the most High
hath sanctified his own tabernacle.
6. God is in the midst thereof, it
shall not be moved : God will help it
in the morning early.
7. Nations were troubled, and king-
doms were bowed down : he uttered his
voice, the earth trembled.

1. "*For the hidden.*" Hebrew, "al alamothe"; Jerome, "pro juventutibus"—to be understood as marking the kind of tone, "*vox clara et acuta, quasi virginum.*"

2. "*A helper,*" etc., literally, a helper in troubles is He found most truly.

3. "*Mountains be removed*"—the strongest possible figure that could be used, as the mountains were looked upon as the pillars of the earth.

4. The meaning is, "though the waters roared and the mountains were troubled we shall not fear" (Maurer).

5. He contrasts the peace of Jerusalem with the uproar outside her. "*The stream,*" the waters of Siloe. "*The Most High hath sanctified,*" literally, the stream of the river maketh joyful the city of God—the holy place of the dwelling of the Most High.

6. "*Thereof,*" viz., of Jerusalem. "*Not be moved,*" in contrast to what is said in verse 7. "*Morning early,*" i.e., soon or quickly.

7. "*His voice,*" the thunder.

8. Dominus virtutum nobiscum :
susceptor noster Deus Jacob.

9. Venite, et videte opera Domini,
quæ posuit prodigia super terram :

10. auferens bella usque ad finem
terræ.

Arcum conteret, et confringit arma :
et scuta comburet igni.

11. Vacate, et videte quoniam ego
sum Deus : exaltabor in gentibus, et
exaltabor in terrâ.

12. Dominus virtutum nobiscum :
susceptor noster Deus Jacob.

8. The Lord of armies is with us :
the God of Jacob is our protector.

9. Come and behold ye the works of
the Lord : what wonders he hath done
upon earth, 10 making wars to cease
even to the end of the earth.

He shall destroy the bow, and break
the weapons : and the shield he shall
burn in the fire.

11. Be still and see that I am God :
I will be exalted among the nations,
and I will be exalted in the earth.

12. The Lord of armies is with us :
the God of Jacob is our protector.

11. "*Be still,*" i.e., cease your vain efforts against me and my
people.

12. The burden and refrain of this psalm is "Emmanuel."

PSALM XLVI.

There is no reason why this psalm should not be referred to
the same event as that commemorated in Psalm xlv. Though it
consists of only one prominent idea we may consider it as con-
sisting of two strophes. I., 2-5, Praise Jehovah who has subdued
our enemies and given us the land of promise; II., 6-8, and who
will make the nations the inheritance of Israel.

PSALMUS XLVI.

PSALM XLVI.

1. In finem, pro filiis Core Psalmus.
2. OMNES gentes, plaudite manibus :
jubilate Deo in voce exultationis.

3. Quoniam Dominus excelsus, ter-
ribilis : Rex magnus super omnem ter-
ram.

4. Subjectit populos nobis, et gentes
sub pedibus nostris.

5. Elegit nobis hæreditatem suam,
speciem Jacob, quam dilexit.

6. Ascendit Deus in jubilo, et Do-
minus in voce tubæ.

1. Unto the end, for the sons of Core.

2. O CLAP your hands, all ye nations :
shout unto God with the voice of joy.

3. For the Lord is high, terrible : a
great king over all the earth.

4. He hath subdued the people under
us : and the nations under our feet.

5. He hath chosen for us his inheri-
tance : the beauty of Jacob which he
hath loved.

6. God is ascended with jubilee :
and the Lord with the sound of
trumpet.

4. If this psalm refers to the same event as the 45th, we ought
to translate the verbs "*subdued*," "*chosen*" by present time.

5. "*His inheritance*," literally, our inheritance—the land of
Canaan. "*Beauty of Jacob*," rather the pride or glory of Jacob,
i.e., the holy land of which Jacob (God's chosen people) should be
proud.

6. As the psalmist's faith does not hesitate to picture Jehovah
coming down from Heaven to fight the battles of His people,
neither does he shrink from describing the same Jehovah ascend-
ing to Heaven after the victory.

7. Psallite Deo nostro, psallite :
psallite Regi nostro, psallite.

8. Quoniam Rex omnis terræ Deus :
psallite sapienter.

9. Regnabit Deus super gentes :
Deus sedet super sedem sanctam suam.

10. Principes populorum congregati
sunt cum Deo Abraham : quoniam dii
fortes terræ, vehementer elevati sunt.

7. Sing praises to our God, sing ye :
sing praises to our king, sing ye.

8. For God is the king of all the
earth : sing ye wisely.

9. God shall reign over the nations :
God sitteth on his holy throne.

10. The princes of the people are
gathered together, with the God of
Abraham : for the strong gods of the
earth are exceedingly exalted.

8. The reason is given why He should be praised. "*Wisely*"; Jerome, "*erudite*," *i.e.*, in skilful strains.

9. "*Shall reign*," is King, *i.e.*, is exercising and shall continue to exercise sovereignty.

10. This is badly translated; literally, "the princes of the people are gathered together to the people of the God of Abraham, for the shields (the princes) of the earth are God's, He is greatly exalted." The error comes from the Septuagint reading *in* (*with*) instead of *am* (*people*). It is a prophecy of the submission of the nations with Israel to do homage to Jehovah.

PSALM XLVII.

This was occasioned probably by the same event as the two preceding psalms. It consists of three strophes I., 2-4, Jehovah is the guardian of Jerusalem, therefore it shall be safe from enemies; II., 5-9, those who come to attack it receive palpable proof of this; III., 10-15, the psalmist and his posterity shall thank Jehovah for this great victory.

PSALMUS XLVII.

PSALM XLVII.

1. Psalmus Cantici filiis Core
secunda sabbati.

2. MAGNUS Dominus, et laudabilis
nimis in civitate Dei nostri, in monte
sancto ejus.

3. Fundatur exultatione universæ
terræ mons Sion, latera aquilonis, ci-
vitas Regis magni.

1. A psalm of a canticle, for the sons of
Core, on the second day of the week.

2. GREAT is the Lord, and exceed-
ingly to be praised in the city of our
God, in his holy mountain.

3. With the joy of the whole earth is
mount Sion founded, on the sides of
the north, the city of the great king.

3. "*Founded*," literally, beautiful in elevation, the joy of the whole earth, is Mount Sion. "*On the sides of the north*," literally, the sides of the north. It is difficult to know what this means. Of the many explanations given I submit two:—(a) According to this the psalmist gives a threefold view of the city, viz., Mount Sion—the city of David; the city of the great King—Jerusalem proper; the sides of the north—Mount Moriah and the temple. (b) Relying on *Is.*, xiv., 13, where the expression means the habitation of the gods, the upholders of this opinion say that the psalmist means to convey that Mount Sion holds the same position in Israel as Olympus did among the Greeks.

4. Deus in domibus ejus cognosce-
tur, cum suscipiet eam.

5. Quoniam ecce reges terræ congre-
gati sunt : convenerunt in unum.

6. Ipsi videntes sic admirati sunt,
conturbati sunt, commoti sunt :

7. tremor apprehendit eos.

Ibi dolores ut parturientis,

8. in spiritu vehementi conteres
naves Tharsis.

9. Sicut audivimus, sic vidimus in
civitate Domini virtutum, in civitate
Dei nostri : Deus fundavit eam in æter-
num.

10. Suscepimus, Deus, misericor-
diam tuam, in medio templi tui.

11. Secundum nomen tuum, Deus,
sic et laus tua in fines terræ : justitiā
plena est dextera tua.

12. Lætetur mons Sion, et exultent
filiae Judæ, propter judicia tua, Do-
mine.

13. Circumdate Sion, et complecti-
mini eam : narrate in turribus ejus.

14. Ponite corda vestra in virtute
ejus : et distribuite domos ejus, ut enar-
retis in progenie alterā.

4. In her houses shall God be
known : when he shall protect her.

5. For behold the kings of the earth
assembled themselves : they gathered
together.

6. So they saw, and they wondered,
they were troubled, they were moved :
7 trembling took hold of them.

There were pains as of a woman in
labour. 8. With a vehement wind thou
shalt break in pieces the ships of
Tharsis.

9. As we have heard, so have we
seen, in the city of the Lord of hosts,
in the city of our God : God hath
founded it for ever.

10. We have received thy mercy, O
God, in the midst of thy temple.

11. According to thy name, O God,
so also is thy praise unto the ends of
the earth : thy right hand is full of
justice.

12. Let mount Sion rejoice, and the
daughters of Juda be glad : because of
thy judgments, O Lord.

13. Surround Sion, and encompass
her : tell ye in her towers.

14. Set your hearts on her strength :
and distribute her houses, that ye may
relate it in another generation.

4. The sense is, "God made His presence felt by protecting the houses of Jerusalem"; Jerome, "Deus in domibus agnitus est in auxiliando."

5, 6. The attack of the hostile nations on the city and its result ; "*the kings*," Sennacherib and his satraps.

7. The confusion they experienced is pictured under two images—(1) that of a woman in labour, (2) that of a navy in a storm.

8. Supply, "(Thou, Jehovah, breakest them), as with a vehement wind Thou breakest the ships of Tharsis (the largest then known)." The comparison is merely hinted at, and the idea it contains is the irresistible power of Jehovah.

9. The wonderful proofs of Thy providence which our forefathers have related ("*as we have heard*"), we ourselves have seen with our own eyes ("*so have we seen*"); "*founded*," shall make it stand for ever.

11. Or "as is Thy name so let Thy praise be."

12. "*Daughters of Juda*," the other towns and villages of Juda.

13. Now that the siege is over the Psalmist asks us to "*surround Sion*" and "*encompass her*," i.e., to walk around her and see that the siege has left her uninjured, and "*to tell her towers*," i.e., to count the towers thereof for the same reason.

14. Literally, consider her bulwarks (strength). "*Distribute her houses*," mark them one by one and see that they have escaped the spoiler's hand.

15. Quoniam hic est Deus, Deus
noster in æternum, et in sæculum sæ-
culi : ipse reget nos in sæcula.

15. For this is God, our God unto
eternity, and for ever and ever : he
shall rule us for evermore.

15. "*For this is God,*" or perhaps better, such is God.

PSALM XLVIII.

This was intended to meet the temptation of the just who see the prosperity of the wicked in this world. It consists of three strophes. I., 2-5, an exhortation to hear the words of wisdom he is about to utter; II., 6-13, a description of the rich and their impotency to obtain true happiness; III., 14-21, the end of the wicked contrasted with the end of the just. Cf. Psalm xxxvii.

PSALMUS XLVIII.

1. In finem, filiis Core Psalmus.

2. AUDITE hæc, omnes gentes : au-
ribus percipite omnes, qui habitatis
orbem.

3. Quique terrigenæ, et filii homi-
num : simul in unum dives et pauper.

4. Os meum loquetur sapientiam :
et meditatio cordis mei prudentiam.

5. Inclinabo in parabolam aurem
meam : aperiam in psalterio propositio-
nem meam.

6. Cur timebo in die mala ? iniquitas
calcanei mei circumdabit me.

7. Qui confidunt in virtute suâ : et
in multitudine divitiarum suarum glo-
riantur.

8. Frater non redimit, redimet homo :
non dabit Deo placationem suam.

PSALM XLVIII.

1. Unto the end, a psalm for the sons
of Core.

2. HEAR these things, all ye nations :
give ear, all ye inhabitants of the world.

3. All you that are earth-born, and
you sons of men : both rich and poor
together.

4. My mouth shall speak wisdom :
and the meditation of my heart under-
standing.

5. I will incline my ear to a parable :
I will open my proposition on the
psaltery.

6. Why shall I fear in the evil day ?
the iniquity of my heel shall encompass
me.

7. They that trust in their own
strength, and glory in the multitude of
their riches.

8. No brother *can* redeem, *nor* shall
man redeem : he shall not give to God
his ransom.

2. The solemn and formal opening indicates the gravity of the matter he is about to propound.

5. "*A parable,*" a weighty truth.

6. "Why shall I fear when wicked men prevail (*evil day*), when the iniquity which attacks me like a serpent in my path shall encompass me (*iniquity of the heel*)."

7 and 8. There should be no period after verse 7 : its meaning is completed by verse 8, viz., "none of these (the rich) can redeem his brother or give to God a ransom for him." It gives the reason why the just should not be troubled by the riches of the wicked,

9. Et pretium redemptionis animæ suæ : et laborabit in æternum.

10. et vivet adhuc in finem.

11. Non videbit interitum, cū viderit sapientes morientes : simul insipiens, et stultus peribunt.

Et relinquent alienis divitias suas :

12. et sepulchra eorum domus illorum in æternum.

Tabernacula eorum in progenie, et progenie : vocaverunt nomina sua in terris suis.

13. Et homo, cū in honore esset, non intellexit : comparatus est jumentis insipientibus, et similis factus est illis.

14. Hæc via illorum scandalum ipsius : et postea in ore suo complacebunt.

15. Sicut oves in inferno positi sunt : mors depascet eos.

Et dominabuntur eorum justi in matutino : et auxilium eorum veterascet in inferno a gloria eorum.

9. Nor the price of the redemption of his soul : and shall labour for ever, 10 and shall still live unto the end.

11. He shall not see destruction, when he shall see the wise dying : the senseless and the fool shall perish together :

And they shall leave their riches to strangers : 12 and their sepulchres shall be their houses for ever.

Their dwelling places to all generations : they have called their lands by their names.

13. And man when he was in honour did not understand : he is compared to senseless beasts, and is become like to them.

14. This way of theirs is a stumbling-block to them : and afterwards they shall delight in their mouth.

15. They are laid in hell like sheep : death shall feed upon them.

And the just shall have dominion over them in the morning : and their help shall decay in hell from their glory.

viz., the wicked man with all his wealth cannot purchase immunity from death either for himself or another. Connect with this verses 10 and 11a also—he cannot bribe God so as to live for ever and not see destruction.

9. This is parenthetical ; the literal meaning is “ the redemption of their life (the rich man and the brother) is precious, and it must be put off for ever, *i.e.*, no amount of money can bribe death.

11, 12. This verse should begin with “ *he shall see,*” etc., and verse 12 expresses the thoughts that occur to the wicked on these occasions. “ *Their sepulchres*” ; Hebrew, “ their inmost thoughts shall be that their houses shall last for ever.” The Septuagint mistook *kibram* (sepulchres) for *kirbam* (thoughts). “ *By their names,*” *i.e.*, after their own names, thus hoping to purchase immortality. These verses show the utter darkness that falls on the wicked with regard to death.

13. This verse, again, is badly translated ; literally it means, “ man does not remain long in honour, he is like the beasts that perish,” *i.e.*, man’s life is very short (his life time being the period of his honour), then he becomes like the beasts. In all these texts we must bear in mind what has been said about the hope of immortality in the Old Law.

14. “ This their manner of life is their folly, and men (parasites) shall afterwards approve their sayings ” (“ *delight in their mouth*”).

15. “ *Hell,*” see Psalm vi., 6. “ *Shall feed,*” literally, be their shepherd, *i.e.*, they are like a flock of sheep having Death for their shepherd. “ *Their help,*” literally, “ their form shall pass away ; *sheol* is a habitation for them.”

16. Verumtamen Deus redimet animam meam de manu inferi, cum acceperit me.

17. Ne timueris, cum dives factus fuerit homo; et cum multiplicata fuerit gloria domus ejus.

18. Quoniam cum interierit, non sumet omnia; neque descendet cum gloria ejus.

19. Quia anima ejus in vita ipsius benedicitur: confitebitur tibi cum benefeceris ei.

20. Introibit usque in progenies patrum suorum: et usque in aeternum non videbit lumen.

21. Homo, cum in honore esset, non intellexit: comparatus est jumentis insipientibus, et similis factus est illis.

16. But God will redeem my soul from the hand of hell, when he shall receive me.

17. Be not thou afraid, when a man shall be made rich, and when the glory of his house shall be increased.

18. For when he shall die he shall take nothing away: nor shall his glory descend with him.

19. For in his life-time his soul will be blessed: and he will praise thee when thou shalt do well to him.

20. He shall go in to the generations of his fathers: and he shall never see light.

21. Man when he was in honour did not understand: he hath been compared to senseless beasts, and made like to them.

16. "*When he shall receive*" for He shall receive.

19. "*Soul shall be blessed*," his life is happy according to himself: "and men shall praise thee when thou doest good to thyself."

21. Literally, "man that is in honour and understandeth not is like the beasts that perish."

PSALM XLIX.

What is the true nature of the service God demands from man? It is to answer this question the present psalm was written. It condemns formalism and hypocrisy. How needful this warning was we learn from the scathing indictments of Christ against Pharisaism (which was the outcome of the practices condemned here), which reached its culminating point on the morning of the great Passover when its votaries scrupled to enter the judgment hall of Pilate but scrupled not to put the Son of God to death. Three strophes. I., 1-6, an introduction in which Jehovah is described as coming to explain the Law on Mount Sion as He came formerly to Mount Sinai; II., 7-15, it is not mere external sacrifices He requires, but love, gratitude, and obedience; III., 16-23, hypocrisy is condemned and the sacrifice of a grateful heart appraised.

PSALMUS XLIX.

I. Psalmus Asaph.
DEUS deorum Dominus locutus est:
et vocavit terram,

PSALM XLIX.

I. A psalm for Asaph.
THE God of gods, the Lord hath
spoken: and he hath called the earth.

1, 2. For the full stop after "*earth*" and "*beauty*" substitute a colon. "*Loveliness of His beauty*," in apposition to Sion, so called because of the Tabernacle.

a solis ortu usque ad occasum.
2. ex Sion species decoris ejus.

3. Deus manifestè veniet : Deus noster et non silebit.

Ignis in conspectu ejus exardescet : et in circuitu ejus tempestas valida.

4. Advocabit cœlum desursum : et terram discernere populum suum.

5. Congregate illi sanctos ejus : qui ordinant testamentum ejus super sacrificia.

6. Et annuntiabunt cœli justitiam ejus : quoniam Deus judex est.

7. Audi, populus meus, et loquar : Israel, et testificabor tibi : Deus Deus tuus ego sum.

8. Non in sacrificiis tuis arguam te : holocausta autem tua in conspectu meo sunt semper.

9. Non accipiam de domo tua vitulos : neque de gregibus tuis hircos.

10. Quoniam meæ sunt omnes feræ sylvarum, jumenta in montibus et boves.

11. Cognovi omnia volatilia cœli : et pulchritudo agri mecum est.

12. Si esuriero non dicam tibi : meus est enim orbis terræ, et plenitudo ejus.

13. Namquid manducabo carnes taurorum ? aut sanguinem hircorum potabo ?

14. Immola Deo sacrificium laudis : et redde Altissimo vota tua.

15. Et invoca me in die tribulationis : eruam te, et honorificabis me.

From the rising of the sun, to the going down thereof : 2 out of Sion the loveliness of his beauty.

3. God shall come manifestly : our God *shall come*, and shall not keep silence.

A fire shall burn before him : and a mighty tempest *shall be* round about him.

4. He shall call heaven from above : and the earth, to judge his people.

5. Gather ye together his saints to him : who set his covenant before sacrifices.

6. And the heavens shall declare his justice : for God is judge.

7. Hear, O my people, and I will speak : O Israel, and I will testify to thee : I am God thy God.

8. I will not reprove thee for thy sacrifices : and thy burnt-offerings are always in my sight.

9. I will not take calves out of thy house : nor he-goats out of thy flocks.

10. For all the beasts of the woods are mine : the cattle on the hills, and the oxen.

11. I know all the fowls of the air : and with me is the beauty of the field.

12. If I should be hungry. I would not tell thee : for the world is mine, and the fulness thereof.

13. Shall I eat the flesh of bullocks ? or shall I drink the blood of goats ?

14. Offer to God the sacrifice of praise : and pay thy vows to the most High.

15. And call upon me in the day of trouble : I will deliver thee, and thou shalt glorify me.

3. "*Fire*" and "*tempest*," the symbols of God's judgment.

5. "*Who set*," etc., literally, who have made a covenant with me by sacrifice. Jehovah is now going to judge His own chosen people as to how they kept the covenant.

7. The judgment opens.

8. The reason for God's solemn rebuke to His people is given, first negatively—it is not because they did not offer sacrifices to Him ; they did, but they forgot that the external act, if not informed by an obedient will, is useless in His sight.

9-13. Jehovah gives the reasons why external sacrifices *as such* are useless—(a) if He needed them He would not require to seek them, since He is the Lord of all creation, (b) His spiritual nature to which mere outward sacrifice can give no honour.

14. "*Praise*," an example of an inwardly religious act.

16. Peccatori autem dixit Deus : Quare tu enarras justitias meas, et assumis testamentum meum per os tuum ?

17. Tu verò odisti disciplinam : et projecisti sermones meos retrorsum.

18. Si videbas furem, currebas cum eo : et cum adulteris portionem tuam ponebas.

19. Os tuum abundavit malitiâ : et lingua tua concinnabat dolos.

20. Sedens adversus fratrem tuum loquebaris, et adversus filium matris tuæ ponebas scandalum :

21. hæc fecisti, et tacui. Existimasti inique quòd ero tui similis : arguam te, et statuam contra faciem tuam.

22. Intelligite hæc qui obliviscimini Deum : nequando rapiat, et non sit qui eripiat.

23. Sacrificium laudis honorificabit me : et illic iter, quo ostendam illi salutare Dei.

16. But to the sinner God hath said : Why dost thou declare my justices, and take my covenant in thy mouth ?

17. Seeing thou hast hated discipline : and hast cast my words behind thee.

18. If thou didst see a thief thou didst run with him : and with adulterers thou hast been a partaker.

19. Thy mouth hath abounded with evil : and thy tongue framed deceits.

20. Sitting thou didst speak against thy brother : and didst lay a scandal against thy mother's son : 21 these things hast thou done, and I was silent.

Thou thoughtest unjustly that I shall be like to thee : *but* I will reprove thee, and set before thy face.

22. Understand these things, you that forget God : lest he snatch you away, and there be none to deliver you.

23. The sacrifice of praise shall glorify me : and there is the way by which I will shew him the salvation of God.

16. He now deals with hypocrites.

21. "*Silent*," i.e., I did not show my abhorrence of sin by some signal act of vengeance.

PSALM L.

There is no solid reason for departing from the constant tradition that this psalm was written by David in the circumstances indicated by the title (v. 2). As the expression of a deep-seated consciousness of sin and of a real heartfelt repentance, this psalm stands unique in the Old Testament. And, doubtless, this is the reason why the Church wishes it to be so often in our hearts and on our lips. Saint Augustine was so captivated by its sentiments that he applied to David's sin the words of the Church relative to Adam's fall, "*O certe necessarium Adæ peccatum.*" And, surely, when we think of the almost countless souls that have stormed Heaven for mercy in its winged words ever since it was written, we are tempted to judge more leniently Augustine's daring expression. Two strophes. I., 3-14, the appeal to God's mercy for pardon and the grace to be restored to His friendship ; II., 15-19, as a thanksgiving for this great mercy, the psalmist's whole life shall be spent in God's service, in teaching sinners the

way of justice, and in offering to Jehovah the sacrifice of praise. Verses 20-21 are probably an addition.

PSALMUS L.

1. In finem, Psalmus David.
2. cùm venit ad eum Nathan Prophetæ, quando intravit ad Bethsabæe.

3. MISERERE meî, Deus, secundum magnam misericordiam tuam.

Et secundum multitudinem miserationum tuarum, dele iniquitatem meam.

4. Amplius lava me ab iniquitate meâ: et a peccato meo munda me.

5. Quoniam iniquitatem meam ego cognosco: et peccatum meum contra me est semper.

6. Tibi soli peccavi, et malum coram te feci: ut justificeris in sermonibus tuis, et vincas cùm judicaris.

PSALM L.

1. Unto the end, a psalm of David, 2 when Nathan the prophet came to him, after he had sinned with Bethsabæe.

3. HAVE mercy on me, O God, according to thy great mercy.

And according to the multitude of thy tender mercies blot out my iniquity.

4. Wash me yet more from my iniquity, and cleanse me from my sin.

5. For I know my iniquity, and my sin is always before me.

6. To thee only have I sinned, and have done evil before thee: that thou mayst be justified in thy words, and mayst overcome when thou art judged.

3. The sinner's first ground of pardon is the admission of his misery and an appeal to the divine mercy;

4. "*Yet more.*" Hebrew, *hareb*, very much, thoroughly. The soul that is enlightened by divine grace as to the heinousness of sin will pray to be kept more and more free from it.

5. "*For I know.*" His second plea for mercy is the humble acknowledgment of his sin, or it may give the reason why he asks for pardon; "*before me,*" torments me night and day.

6. "*To Thee alone.*" He had wronged others by his sin, viz., Urias and Bethsabæe, but (a) God alone was the legislator whose law he violated, or it may mean (b) so little does the thought of the injury I have done to others affect me in comparison with the injury I have done to Thee, that I may well say "*against Thee alone have I sinned.*" Translate the latter portion of verse 6 thus, "that Thou mayest be just when Thou speakest, that Thou mayest be pure when Thou judgest." We know from St. Paul, *Rom. iii.*, 4, that this text was quoted to prove that men may sin in order that God's justice may be commended. He refutes that interpretation, so that the text cannot mean that David sinned in order that God's justice should be made manifest. What, then, does it mean? David was a man of his time. His mind was not trained in scholastic disputes, and therefore we are not to be surprised that he (as well as many other writers of the Old Testament) did not draw a very clear-cut distinction between the end for which an act was done and its consequence. The Jewish mind held that all was designed by God—farther it did not go, so that, to my thinking at least, all that is said about particles expressing purpose in one place and result in another is so much verbiage. Cf. *Ex.*, xi., 9; *Deut.*, xxix., 18; *Is.*, xliv., 9. I have dwelt on this

7. Ecce enim in iniquitabus conceptus sum : et in peccatis concepit me mater mea.

8. Ecce enim veritatem dilexisti : incerta et occulta sapientiæ tuæ manifestasti mihi.

9. Asperges me hyssopo, et munda-
bor : lavabis me, et super nivem deal-
abor.

10. Auditui meo dabis gaudium et
lætitiā : et exultabunt ossa humiliata.

11. Averte faciem tuam a peccatis
meis : et omnes iniquitates meas dele.

12. Cor mundum crea in me, Deus :
et spiritum rectum innova in visceribus
meis.

13. Ne projicias me a facie tua : et
spiritum sanctum tuum ne auferas a me.

7. For behold I was conceived in
iniquities ; and in sins did my mother
conceive me.

8. For, behold thou hast loved truth :
the uncertain and hidden things of
thy wisdom thou hast made manifest
to me.

9. Thou shalt sprinkle me with
hyssop, and I shall be cleansed : thou
shalt wash me, and I shall be made
whiter than snow.

10. To my hearing thou shalt give
joy and gladness ; and the bones that
have been humbled shall rejoice.

11. Turn away thy face from my
sins, and blot out all my iniquities.

12. Create a clean heart in me, O
God : and renew a right spirit within
my bowels.

13. Cast me not away from thy
face ; and take not thy holy spirit
from me.

point because I think a great deal of misinterpretation would be saved us if it were better understood, and to insist that we are free to put upon these particles the meaning which our better-trained theological minds exact. We conclude, therefore, that the words "that Thou mayest be just," properly understood, express a result of David's sin, the meaning being, "so that Thou art just in reproving me (through the words of Nathan) and art still a pure and holy God when Thou condemnest me."

7. "*Conceived*," literally, born, and not only born but conceived. Even a Protestant critic like Hengstenberg considers there is no way out of the doctrine of original sin being contained in this verse.

8. Literally, "Behold Thou delightest in truth in the heart, and so make me know wisdom secretly." Conscious that in himself there is nothing but sin (which is falsehood) he prays for truth and wisdom.

9. An allusion to the cleansing of the leper enjoined by the Mosaic Law. The hyssop was dipped in the blood of some victim and was so used to sprinkle him on whom the lustration was effected. "*Wash*," if anyone incurred a legal impurity his body was bathed and his clothes washed.

10. Literally, Thou shalt make me hear joy and gladness either in the words of pardon which have been pronounced, or there may be reference to David taking his place amongst the congregation of those who sing God's praises.

12. "*Clean heart*," without which he could not see God. "*Right spirit*," literally, a steadfast spirit, *i.e.*, one constant in the observance of God's law; Jerome, correctly, "*spiritum stabilem*."

13. "*Cast me not away*," the phrase is used in many places in the Old Testament as referring to the rejection of Israel from Jehovah's love. "*Holy spirit*," David does not mean the third

14. Redde mihi lætitiā salutaris tui : et spiritu principali confirma me.

15. Docebo iniquos vias tuas : et impii ad te convertentur.

16. Libera me de sanguinibus, Deus, Deus salutis meæ : et exultabit lingua mea iustitiā tuam.

17. Domine, labia mea aperies : et os meum annuntiabit laudem tuam.

18. Quoniam si voluisses sacrificium dedissem utique : holocaustis non delectaberis.

19. Sacrificium Deo spiritus contritus : cor contritum, et humiliatum, Deus, non despicies.

20. Benigne fac, Domine, in bonā voluntate tuā Sion : ut ædificentur muri Jerusalem.

21. Tunc acceptabis sacrificium iustitiæ, oblationes, et holocausta : tunc imponent super altare tuum vitulos.

14. Restore unto me the joy of thy salvation, and strengthen me with a perfect spirit.

15. I will teach the unjust thy ways : and the wicked shall be converted to thee.

16. Deliver me from blood, O God, thou God of my salvation : and my tongue shall extol thy justice.

17. O Lord, thou wilt open my lips : and my mouth shall declare thy praise.

18. For if thou hadst desired sacrifice, I would indeed have given it : with burnt-offerings thou wilt not be delighted.

19. A sacrifice to God is an afflicted spirit : a contrite and humbled heart, O God, thou wilt not despise.

20. Deal favourably, O Lord, in thy goodwill with Sion ; that the walls of Jerusalem may be built up.

21. Then shalt thou accept the sacrifice of justice, oblations and whole burnt-offerings : then shall they lay calves upon thy altar.

person of the Trinity but the divine help and light. But from this and kindred expressions we see how wonderfully adapted are the words of the psalms to the necessities of all times, so that those very prayers which meant but milk to the babes of the Old Testament may mean the strongest meat to our Christian manhood.

15. David knew that his sin gave scandal to others, so here he promises to undo, as far as possible, the evil he had done.

16. "*Blood*," i.e., blood-guiltiness, the blood of Uriah.

18. In what sense God rejects them, see Psalm xxxix., 7.

21. "*Sacrifice of justice*," one offered by a pure and holy heart.

PSALM LI.

This is directed probably against Saul. The occasion given in the title is fully described in *1 Kings*, xxi., xxii. It consists of three strophes and an introduction. The introduction (v. 3) gives the subject matter of the whole—God protects His servant against the wicked. I., 4-6, the description of the wicked man ; II., 7-9, God will destroy him ; III., 10-11, but Jehovah's loving-kindness will preserve His servant.

PSALMUS LI.

1. In finem, Intellectus David,
2. cū venit Doëg Idumæus, et
nuntiavit Saūli : Venit David in
domum Achimelech.

PSALM LI.

1. Unto the end, understanding for
David, 2 when Doeg the Edomite
came and told Saul : David went to
the house of Achimelech.

3. QUID gloriaris in malitiâ, qui potens es in iniquitate?

4. Totâ die injustitiam cogitavit lingua tua: sicut novacula acuta fecisti dolum.

5. Dilexisti malitiam super benignitatem: iniquitatem magis quàm loqui aequitatem.

6. Dilexisti omnia verba præcipitationis, lingua dolosa.

7. Propterea Deus destruet te in finem, evellet te, et emigrabit te de tabernaculo tuo: et radicem tuam de terrâ viventium.

8. Videbunt justî, et timebunt, et super eum ridebunt, et dicent:

9. Ecce homo, qui non posuit Deum adjutorem suum:

sed speravit in multitudine divitarum suarum: et prævaluit in vanitate suâ.

10. Ego autem, sicut oliva fructifera in domo Dei, speravi in misericordiâ Dei in æternum: et in sæculum sæculi.

11. Confitebor tibi in sæculum quia fecisti: et expectabo nomen tuum, quoniam bonum est in conspectu sanctorum tuorum.

3. WHY dost thou glory in malice, thou that art mighty in iniquity?

4. All the day long thy tongue hath devised injustice: as a sharp razor, thou hast wrought deceit.

5. Thou hast loved malice more than goodness, and iniquity rather than to speak righteousness.

6. Thou hast loved all the words of ruin, O deceitful tongue.

7. Therefore will God destroy thee for ever: he will pluck thee out, and remove thee from thy dwelling place: and thy root out of the land of the living:

8. The just shall see and fear, and shall laugh at him, and say: 9 Behold the man that made not God his helper.

But trusted in the abundance of his riches: and prevailed in his vanity.

10. But I, as a fruitful olive-tree in the house of God, have hoped in the mercy of God for ever, yea for ever and ever.

11. I will praise thee for ever, because thou hast done it: and I will wait on thy name, for it is good in the sight of thy saints.

3. The Hebrew text, as we have it now, means, "why dost thou boast in thy wickedness, tyrant; the mercy of God (lasts) for ever." The full stop should be after "*all day long*." Jerome, "Quid gloriaris in malitia, potens, misericordia Dei est tota die."

9. "*Prevailed in vanity*," i.e., thought himself strong in wickedness.

10. Read, "I, in the house of God am like an olive-tree, i.e., while I can assist at divine worship I may be compared to the olive—the emblem of joy and peace."

11. "*Thou hast done it*," because Thou hast granted my request.

PSALM LII.

As this is very probably only another version of Psalm xliii., the introduction and notes of that psalm may be consulted here.

PSALMUS LII.

1. In finem, pro Mæleth intelligentiæ David.

DIXIT insipiens in corde suo: Non est Deus.

PSALM LII.

1. Unto the end, for Mæleth understandings to David.

THE fool said in his heart: There is no God.

1. "*Før Mæleth*," some give the meaning of this obscure word as harp, others lute, and others again as the first word of a well-known sad air.

2. Corrupti sunt, et abominabiles facti sunt in iniquitatibus: non est qui faciat bonum.

3. Deus de cœlo prospexit super filios hominum: ut videat si est intelligens, aut requirens Deum.

4. Omnes declinaverunt, simul inutiles facti sunt: non est qui faciat bonum, non est usque ad unum.

5. Nonne scient omnes qui operantur iniquitatem, qui devorant plebem meam ut cibum panis?

6. Deum non invocaverunt: illic trepidaverunt timore, ubi non erat timor.

Quoniam Deus dissipavit ossa eorum qui hominibus placent: confusi sunt, quoniam Deus sprexit eos.

7. Quis dabit ex Sion salutare Israël? cùm converterit Deus captivitatem plebis suæ, exultabit Jacob, et lætabitur Israël.

2. They are corrupted, and become abominable in iniquities: there is none that doth good.

3. God looked down from heaven on the children of men: to see if there were any that did understand, or did seek God.

4. All have gone aside, they are become unprofitable together: there is none that doth good, no not one.

5. Shall not all the workers of iniquity know, who eat up my people as they eat bread?

6. They have not called upon God: there have they trembled for fear, where there was no fear.

For God hath scattered the bones of them that please men: they have been confounded, because God hath despised them.

7. Who will give out of Sion the salvation of Israel? when God shall bring back the captivity of his people, Jacob shall rejoice, and Israel shall be glad.

5. This I take to be the meaning of this intricate verse, "Have the workers of iniquity who devour my people no knowledge? They eat bread (*i.e.*, lead a life of self-gratification) and do not acknowledge God."

6. "*Trembled for fear*," *i.e.*, while they thought themselves secure from danger they were suddenly smitten with fear. "*Scattered*," in the field of battle. "*Please men*," literally, fight against Thee.

7. See Psalm xiii., v. 7.

PSALM LIII.

The circumstances under which this was written are given in I *Kings*, xxiii. It consists of two strophes. I., 3-5, a prayer for help against his enemies; II., 6-9, a hope that God will hear his prayer and a promise of thanksgiving for His anticipated goodness.

PSALMUS LIII.

1. In finem, in carminibus intellectus David,

2. cùm venissent Ziphæi, et dixissent ad Saül: Nonne David absconditus est apud nos?

3. DEUS, in nomine tuo saluum me fac: et in virtute tuâ judica me.

PSALM LIII.

1. Unto the end, in verses, understanding for David. 2 When the men of Ziph had come and said to Saul: Is not David hidden with us?

3. SAVE me, O God, by thy name, and judge me in thy strength.

3. "*Judge me*," avenge me, judge my cause.

4. Deus, exaudi orationem meam :
auribus percipe verba oris mei.

5. Quoniam alieni insurrexerunt
adversum me, et fortes quæsierunt
animam meam : et non proposuerunt
Deum ante conspectum suum.

6. Ecce enim Deus adjuvat me : et
Dominus susceptor est animæ meæ.

7. Averte mala inimicis meis : et
in veritate tuâ disperde illos.

8. Voluntariè sacrificabo tibi, et
confitebor nomini tuo, Domine :
quoniam bonum est.

9. Quoniam ex omni tribulatione
eripuisti me : et super inimicos meos
despexit oculus meus.

4. O God, hear my prayer : give
ear to the words of my mouth.

5. For strangers have risen up
against me ; and the mighty have
sought after my soul ; and they have
not set God before their eyes.

6. For behold God is my helper :
and the Lord is the protector of my
soul.

7. Turn back the evils upon my
enemies : and cut them off in thy
truth.

8. I will freely sacrifice to thee,
and will give praise, O God, to thy
name : because it is good :

9. For thou hast delivered me out
of all trouble : and my eye hath looked
down upon my enemies.

5. "*Strangers,*" enemies. "*My soul,*" my life.

6. Men are against him, but Jehovah is on his side.

8. "*Freely,*" with a glad and willing heart.

9. "*Looked upon my enemies,*" supply some such word as
"humiliated," "brought to naught."

PSALM LIV.

Against whom this psalm was directed can be only a matter of conjecture. Some say Achitophel, but against this view there are serious objections. Perhaps Hengstenberg is nearer the truth in saying that David had no one in particular before his mind ; but, that, desirous of employing for the good of the Church his own experiences, was anxious to comfort others with the same consolation he himself had found in his trials against false friends. Three strophes. I., 2-9, the miserable condition of the psalmist, and his prayer to be removed from his enemies ; II., 10-16, the wickedness of the city as a symptom of which the psalmist describes how his dearest friend has become his foe ; III., 17-24, a hope that the just may never be moved and that the wicked may be speedily cut off.

PSALMUS LIV.

1. In finem, in carminibus intellec-
tûs David.

2. EXAUDI, Deus, orationem meam,
et ne despexeris deprecationem meam :

3. intende mihi, et exaudi me.

PSALM LIV.

1. Unto the end, in verses, under-
standing for David.

2. HEAR, O God, my prayer, and
despise not my supplication : 3 be at-
tentive to me and hear me.

3. "*Grieved in my exercise,*" distracted in my thoughts.

Contristatus sum in exercitatione mea: et conturbatus sum.

4. a voce inimici, et a tribulatione peccatoris.

Quoniam declinaverunt in me iniquitates: et in ira molesti erant mihi.

5. Cor meum conturbatum est in me: et formido mortis cecidit super me.

6. Timor et tremor venerunt super me: et contexerunt me tenebræ.

7. Et dixi: Quis dabit mihi pennas sicut columbæ, et volabo, et requiescam?

8. Ecce, elongavi fugiens, et mansi in solitudine.

9. Expectabam eum, qui salvum me fecit a pusillanimitate spiritus, et tempestate.

10. Præcipita, Domine, divide linguas eorum: quoniam vidi iniquitatem, et contradictionem in civitate.

11. Die ac nocte circumdabit eam super muros ejus iniquitas: et labor in medio ejus.

12. et injustitia.

Et non defecit de plateis ejus usura, et dolus.

13. Quoniam si inimicus meus maledixisset mihi, sustinuissem utique.

Et si is, qui oderat me, super me magna locutus fuisset: abscondissem me forsitan ab eo.

14. Tu verò homo unanimis: dux meus, et notus meus.

15. Qui simul mecum dulces capiebas cibos: in domo Dei ambulavimus cum consensu.

I am grieved in my exercise; and am troubled, 4 at the voice of the enemy, and at the tribulation of the sinner.

For they have cast iniquities upon me; and in wrath they were troublesome to me.

5. My heart is troubled within me: and the fear of death is fallen upon me.

6. Fear and trembling are come upon me; and darkness hath covered me.

7. And I said: Who will give me wings like a dove, and I will fly and be at rest?

8. Lo, I have gone far off flying away; and I abode in the wilderness.

9. I waited for him that hath saved me from pusillanimity of spirit, and a storm.

10. Cast down, O Lord, and divide their tongues; for I have seen iniquity and contradiction in the city.

11. Day and night shall iniquity surround it upon its walls: and in the midst thereof are labour, 12 and injustice.

And usury and deceit have not departed from its streets.

13. For if my enemy had reviled me, I would verily have borne with it.

And if he that hated me had spoken great things against me: I would perhaps have hidden myself from him.

14. But thou a man of one mind, my guide, and my familiar:

15. Who didst take sweet meats together with me: in the house of God we walked with consent.

8, 9. These two verses are the complement of verse 7, "if I had the wings of a dove," "I would flee afar off, I would abide in the wilderness, I would soar to my place of refuge, from the stormy wind and the tempest."

10. "*Divide their tongues*," an allusion to the tower of Babel probably.

13. "*For*," gives the reason of his prayer in verse 10.

14. "*Of one mind*," or it may mean "of the same rank in life," "my alter ego."

15. "*Sweet meats*"; Hebrew, sweet counsel; Jerome, "dulce secretum." "*With consent*"; Hebrew, among the festal throng. The different expressions employed by the psalmist convey the idea that between him and his false friend the most intimate relations existed.

16. Veniat mors super illos: et descendant in infernum viventes:

quoniam nequitiae in habitaculis eorum: in medio eorum.

17. Ego autem ad Deum clamavi: et Dominus salvabit me.

18. Vespere, et mane, et meridie narrabo et annuntiabo: et exaudiet vocem meam.

19. Redimet in pace animam meam ab his, qui appropinquant mihi: quoniam inter multos erant mecum.

20. Exaudiet Deus, et humiliabit illos, qui est ante saecula.

Non enim est illis commutatio, et non timuerunt Deum:

21. extendit manum suam in retribuendo.

Contaminaverunt testamentum ejus.

22. divisi sunt ab ira vultus ejus: et appropinquavit cor illius.

Molliti sunt sermones ejus super oleum: et ipsi sunt jacula.

23. Jacta super Dominum curam tuam, et ipse te enutriet: non dabit in aeternum fluctuationem justo.

24. Tu verò, Deus, deduces eos in puteum interitus.

Viri sanguinum, et dolosi non dimidiabunt dies suos: ego autem sperabo in te, Domine.

16. Let death come upon them, and let them go down alive into hell.

For there is wickedness in their dwellings: in the midst of them.

17. But I have cried to God: and the Lord will save me.

18. Evening and morning, and at noon I will speak and declare: and he shall hear my voice.

19. He shall redeem my soul in peace from them that draw near to me: for among many they were with me.

20. God shall hear, and the Eternal shall humble them.

For there is no change with them, and they have not feared God: 21 he hath stretched forth his hand to repay.

They have defiled his covenant, 22 they are divided by the wrath of his countenance, and his heart hath drawn near.

His words are smoother than oil, and the same are darts.

23. Cast thy care upon the Lord, and he shall sustain thee: he shall not suffer the just to waver for ever.

24. But thou, O God, shalt bring them down into the pit of destruction.

Bloody and deceitful men shall not live out half their days; but I will trust in thee, O Lord.

18. The special times set aside for prayer.

19. "*From them*," etc.; Hebrew, from the war that was upon me, for there were many against me.

20. A most obscure verse. I give the probable meaning:—"Jehovah shall hear me and humble them, Jehovah who sits as King from eternity, He shall humble them who cease not from evil and who fear not God."

21. The traitor is again referred to. Hebrew, "He hath stretched forth his hand against those that were at peace with him, he hath profaned the holy bond (of friendship)."

22. "*The same are darts*." This whole verse is badly translated. "Smooth are the buttered words of his mouth, yet his heart is war; soft as oil are his words and yet they are like darts."

PSALM LV.

This was composed by David when he was detained in Gath by the Philistines, 1 *Kings*, xxi. It consists of two strophes.

I., 2-11, a description of the evils he suffers from his enemies, coupled with a hope that God will deliver him; II., 12-13, a thanksgiving for deliverance.

PSALMUS LV.

PSALM LV.

In finem,

1. pro populo, qui a Sanctis longè factus est, David in tituli inscriptionem, cum tenuerunt eum Allophyli in Geth.

2. MISERERE mei, Deus, quoniam conculcavit me homo: totâ die impugnans tribulavit me.

3. Conculcaverunt me inimici mei totâ die: quoniam multi bellantes adversum me.

4. Ab altitudine diei timebo: ego verò in te sperabo.

5. In Deo laudabo sermones meos, in Deo speravi: non timebo quid faciat mihi caro.

6. Totâ die verba mea execrabantur: adversum me omnes cogitationes eorum in malum.

7. Inhabitabunt et abscondent: ipsi calcaneum meum observabunt.

Sicut sustinuerunt animam meam,

8. pro nihilo salvos facies illos: in irâ populos confringes.

Deus.

9. vitam meam annuntiavi tibi: posuisti lacrymas meas in conspectu tuo.

Sicut et in promissione tuâ:

10. tunc convertentur inimici mei retrorsum:

in quâcumque die invocavero te: ecce cognovi quoniam Deus meus es.

11. In Deo laudabo verbum, in Domino laudabo sermonem: in Deo speravi, non timebo quid faciat mihi homo.

1. Unto the end, for a people that is removed at a distance from the sanctuary: for David, for an inscription of a title (*or pillar*) when the Philistines held him in Geth.

2. HAVE mercy on me, O God, for man hath trodden me under foot: all the day long he hath afflicted me fighting against me.

3. My enemies have trodden on me all the day long; for they are many that make war against me.

4. From the height of the day I shall fear: but I will trust in thee.

5. In God I will praise my words, in God I have put my trust: I will not fear what flesh can do against me.

6. All the day long they detested my words: all their thoughts *were* against me unto evil.

7. They will dwell and hide *themselves*: they will watch my heel.

As they have waited for my soul, 8 for nothing shalt thou save them: in thy anger thou shalt break the people in pieces.

O God, 9 I have declared to thee my life: thou hast set my tears in thy sight,

As also in thy promise. 10 Then shall my enemies be turned back.

In what day soever I shall call upon thee, behold I know thou art my God.

11. In God will I praise the word. in the Lord will I praise *his* speech. In God have I hoped, I will not fear what man can do to me.

1. The title is very obscure. It probably means, "For the precentor" to the air of "the silent dove in the distant lands," a mystic song of David when the Philistines, etc.

4. Literally, "in the day that I fear, I put my trust in Thee."

5. Literally, "in God I will praise His words," *i.e.*, trusting in God I will ever boast of His promises to me. "*Flesh*," men.

6. "*They detested*," *i.e.*, misrepresented.

7. "*Heel*," footsteps.

8. "*For nothing*," etc. Hebrew, shall they escape by such wickedness?

9. Literally, Thou hast counted my footsteps (Jerome, "numeraſti motum meum"), put my tears in thy sight, are they not written in thy book?

12. In me sunt, Deus, vota tua, quæ reddam, laudationes tibi.

13. Quoniam eripuisti animam meam de morte, et pedes meos de lapsu: ut placeam coram Deo in lumine viventium.

12. In me, O God, are vows to thee, which I will pay, praises to thee.

13. Because thou hast delivered my soul from death, my feet from falling: that I may please in the sight of God, in the light of the living.

12. It is incumbent on me to fulfil the vows I have made to Thee. I will thank Thee.

13. "*Please*," literally, walk, pleasing God among the living.

PSALM LVI.

This is very like Psalm lv. in subject matter and construction. It was written when David fled from Saul into the cave of Adullam, 1 *Kings*, xxii.

PSALMUS LVI.

In finem.

1. ne disperdas, David in tituli inscriptionem, cum fugeret a facie Saül in speluncam.

2. MISERERE mei, Deus, miserere mei: quoniam in te confidit anima mea.

Et in umbrâ alarum tuarum sperabo, donec transeat iniquitas.

3. Clamabo ad Deum altissimum: Deum qui benefecit mihi.

4. Misit de cœlo, et liberavit me: dedit in opprobrium conculcantes me.

Misit Deus misericordiam suam. et veritatem suam.

5. et eripuit animam meam de medio catulorum leonum: dormivi conturbatus.

Filii hominum dentes eorum arma et sagittæ: et lingua eorum gladius acutus.

6. Exaltare super cœlos, Deus: et in omnem terram gloria tua.

PSALM LVI.

1. Unto the end, destroy not, for David, for an inscription of a title, when he fled from Saul into the cave.

2. HAVE mercy on me, O God, have mercy on me: for my soul trusteth in thee.

And in the shadow of thy wings will I hope, until iniquity pass away.

3. I will cry to God the most High: to God who hath done good to me.

4. He hath sent from heaven and delivered me: he hath made them a reproach that trod upon me.

God hath sent his mercy and his truth, 5 and he hath delivered my soul from the midst of the young lions. I slept troubled.

The sons of men, whose teeth are weapons and arrows, and their tongue a sharp sword.

6. Be thou exalted, O God, above the heavens, and thy glory above all the earth.

1. "For the precentor," to the air beginning "*destroy not*," a mystic song of David when he fled, etc.

2. "*Shadow of thy wings*," a beautiful allusion to *Deut.*, xxxii., 11.

5. This should be a completely new verse; it means, "my life (*i.e.*, I myself) is in the midst of lions, I lie among these that are ready to devour me, amongst men whose teeth are spears and arrows, and whose tongue is a sharp sword."

7. Laqueum paraverunt pedibus meis: et incurvaverunt animam meam.

Foderunt ante faciem meam foveam: et inciderunt in eam.

8. Paratum cor meum, Deus, paratum cor meum: cantabo, et psalmum dicam.

9. Exurge, gloria mea; exurge, psalterium et cithara: exurgam diluculo.

10. Confitebor tibi in populis, Domine: et psalmum dicam tibi in gentibus:

11. quoniam magnificata est usque ad cœlos misericordia tua, et usque ad nubes veritas tua.

12. Exaltare super cœlos, Deus: et super omnem terram gloria tua.

7. They prepared a snare for my feet; and they bowed down my soul.

They dug a pit before my face, and they are fallen into it.

8. My heart is ready, O God, my heart is ready: I will sing, and rehearse a psalm.

9. Arise, O my glory, arise psaltery and harp: I will arise early.

10. I will give praise to thee, O Lord, among the people: I will sing a psalm to thee among the nations.

11. For thy mercy is magnified even to the heavens: and thy truth unto the clouds.

12. Be thou exalted, O God, above the heavens: and thy glory above all the earth.

8. "*Ready*," steadfast. "*Rehearse a psalm*," make melody.

9. "*My glory*," i.e., my soul; others say it means, "Arise my lute and harp which are my glory."

PSALM LVII.

This may be called a cry for vengeance on unjust judges. It consists of three strophes. I., 2-6, a vivid picture of injustice in the seat of judgment; II., 7-10, the retribution which will follow such conduct and for which the psalmist prays; III., 11-12, the joy of the just that wicked judges are punished.

PSALMUS LVII.

In finem,

1. ne disperdas, David in tituli inscriptionem.

2. Si verè utiquè justitiam loquimini: recta judicate, filii hominum.

3. Etenim in corde iniquitates operamini: in terrâ injustitias manus vestræ concinnant.

PSALM LVII.

1. Unto the end, destroy not, for David, for an inscription of a title.

2. If in very deed you speak justice: judge right things, ye sons of men.

3. For in your heart you work iniquity: your hands forge injustice in the earth.

2. This is a very obscure verse, and has given rise to a variety of interpretations. The sense, as far as I can make out, is this, "Are ye then dumb that ye will not speak what is just and judge what is upright, ye sons of men?" The psalmist addresses the judges here, but seeing the inutility of so doing he speaks of them in the other verses; they are dumb when they should speak, deaf when they should hear (v. 5).

3. "*Forge injustice*," literally, weigh out injustice; verse 2 is negative, this is positive.

4. Alienati sunt peccatores a vulvâ, erraverunt ab utero: locuti sunt falsa.

5. Furor illis secundum similitudinem serpentis: sicut aspidis surdæ, et obturantis aures suas.

6. quæ non exaudiet vocem incantantium: et venefici incantantis sapienter.

7. Deus conteret dentes eorum in ore ipsorum: molas leonum confringet Dominus.

8. Ad nihilum devenient tanquam aqua decurrens: intendit arcum suum donec infirmetur.

9. Sicut cera, quæ fluit, auferentur: supercecidit ignis, et non viderunt solem.

10. Priusquam intelligerent spinæ vestræ rhamnum: sicut viventes, sic in irâ absorbet eos.

11. Lætabitur justus cum viderit vindictam: manus suas lavabit in sanguine peccatoris.

12. Et dicet homo: Si utiquè est fructus justo: utiquè est Deus judicans eos in terrâ.

4. The wicked are alienated from the womb, they have gone astray from the womb, they have spoken false things.

5. Their madness is according to the likeness of a serpent: like the deaf asp that stoppeth her ears:

6. Which will not hear the voice of the charmers; nor of the wizard that charmeth wisely.

7. God shall break in pieces their teeth in their mouth: the Lord shall break the grinders of the lions.

8. They shall come to nothing, like water running down: he hath bent his bow till they be weakened.

9. Like wax that melteth they shall be taken away: fire hath fallen on them, and they shall not see the sun.

10. Before your thorns could know the brier; he swalloweth them up, as alive, in his wrath.

11. The just shall rejoice when he shall see the revenge: he shall wash his hands in the blood of the sinner.

12. And man shall say: If indeed there be fruit to the just; there is indeed a God that judgeth them on the earth.

4. Their whole life has been an unbroken tissue of lies and injustice.

5. "*Madness*," literally, poison.

6. "*Which*," refers to the deaf asp—the wicked judges are as insensible to the voice of conscience as the deaf adder to the arts of the charmer.

7. The verbs are imperative, "*break, O God*," etc.; in a series of bold metaphors is described the destruction which awaits them.

8. "*He*" (the wicked judge) hath bent his bow with the effect that it is weakened so as not to be able to kill.

9. This verse is badly translated. The Hebrew means, "As a snail that melts away he vanishes. As an abortion they behold not the sun." The Septuagint read *naphel esh* (fire hath fallen) instead of *nephel esheth* (abortivum mulieris).

10. Hebrew, "Before your pots can feel (the fire of) the thorns, they shall be scattered both green and burning." This is a sort of proverbial expression. The metaphor is borrowed from the cooking of food which takes place when people are on a journey. Before the cooking pot feels the warmth of the fire which has been kindled from thorns, even before some of those thorns (viz., the green ones) shall have felt the effect of the fire on them the wicked shall be swept away; i.e., the wicked shall be taken away before their designs are completed.

12. "*If indeed*," rather, surely there is a reward (fruit) for the just.

PSALM LVIII.

There seems to be no solid reason to challenge the authenticity of the title, though many modern critics, relying on internal evidence, reject it. It consists of four strophes, the subject of each being pretty well the same; 2-6; 7-10; 11-14; 15-18, a description of his enemies, a prayer for deliverance, and for vengeance on his foes.

PSALMUS LVIII.

In finem,

1. ne disperdas, David in tituli inscriptionem, quando misit Saül, et custodivit domum ejus, ut eum interficeret.

2. ERIPE me de inimicis meis, Deus meus: et ab insurgentibus in me libera me.

3. Eripe me de operantibus iniquitatem: et de viris sanguinum salva me.

4. Quia ecce ceperunt animam meam: irruerunt in me fortes.

5. Neque iniquitas mea, neque peccatum meum, Domine: sine iniquitate cucurri, et direxi.

6. Exurge in occursum meum, et vide: et tu Domine Deus virtutum, Deus Israël,

intende ad visitandas omnes gentes: non miserearis omnibus, qui operantur iniquitatem.

7. Convertentur ad vesperam: et famem patientur ut canes, et circuibunt civitatem.

8. Ecce loquentur in ore suo, et gladius in labiis eorum: quoniam quis audivit?

9. Et tu, Domine, deridebis eos: ad nihilum deduces omnes gentes.

PSALM LVIII.

1. Unto the end, destroy not, for David for an inscription of a title, when Saul sent and watched his house to kill him.

2. DELIVER me from my enemies, O my God; and defend me from them that rise up against me.

3. Deliver me from them that work iniquity, and save me from bloody men.

4. For behold they have caught my soul: the mighty have rushed in upon me:

5. Neither is it my iniquity, nor my sin, O Lord; without iniquity have I run, and directed *my steps*.

6. Rise up thou to meet me, and behold: even thou, O Lord the God of hosts, the God of Israel.

Attend to visit all the nations: have no mercy on all them that work iniquity.

7. They shall return at evening, and shall suffer hunger like dogs: and shall go round about the city.

8. Behold they shall speak with their mouth, and a sword *is* in their lips: for who, *say they*, hath heard *us*?

9. But thou, O Lord, shalt laugh at them: thou shalt bring all the nations to nothing.

5. "*My iniquity*," *i.e.*, on account of my iniquity. "Absque iniquitate" (Jerome). "*Have I run*," literally, have they run (his enemies), *i.e.*, without any iniquity on my part have my enemies run and set themselves upon me.

6. There should be no full stop after "*Israel*." "Do Thou, Jehovah, rise up and punish (visit) all the heathen nations."

7. He now compares his enemies to half-starved dogs that prowl about the cities in the East seeking offal which is their food.

10. Fortitudinem meam ad te custodiam, quia Deus susceptor meus es :

11. Deus meus misericordia ejus præveniet me.

12. Deus ostendet mihi super inimicos meos, ne occidas eos : nequando obliviscantur populi mei.

Disperge illos in virtute tuâ : et depone eos, protector meus Domine ;

13. Delictum oris eorum, sermonem labiorum ipsorum : et comprehendantur in superbiâ suâ.

Et de execratione et mendacio annuntiabuntur.

14. in consummatione : in irâ consummationis, et non erunt.

Et scient quia Deus dominabitur Jacob : et finium terræ.

15. Convertentur ad vesperam, et famem patientur ut canes : et circuibunt civitatem.

16. Ipsi dispergentur ad manducandum : si verò non fuerint saturati, et murmurabunt.

17. Ego autem cantabo fortitudinem tuam : et exultabo mane misericordiam tuam.

Quia factus es susceptor meus, et refugium meum, in die tribulationis meæ.

18. Adjutor meus, tibi psallam, quia Deus susceptor meus es : Deus meus misericordia meæ.

10. I will keep my strength to thee : for thou art my protector : 11 my God, his mercy shall prevent me.

12. God shall let me see over my enemies : slay them not, lest at any time my people forget.

Scatter them by thy power ; and bring them down, O Lord, my protector :

13. For the sin of their mouth, and the word of their lips : and let them be taken in their pride.

And for their cursing and lying they shall be talked of, 14 when they are consumed : when they are consumed by thy wrath, and they shall be no more.

And they shall know that God will rule Jacob, and all the ends of the earth.

15. They shall return at evening and shall suffer hunger like dogs : and shall go round about the city.

16. They shall be scattered abroad to eat, and shall murmur if they be not filled.

17. But I will sing thy strength : and will extol thy mercy in the morning.

For thou art become my support, and my refuge, in the day of my trouble.

18. Unto thee, O my helper, will I sing, for thou art God my defence : my God my mercy.

10. "*Will keep my strength to thee,*" literally, on Thee will I lean, O my strength.

11. Literally, my God will come to meet me with His grace—a favourite text of Augustine against the Pelagians.

12. Jehovah shall let me see my desire upon my enemies. "*Slay them not.*" The psalmist does not wish them taken out of life suddenly, he prefers that they should live on and be a warning to others. "*Scatter them.*" There is no contradiction between this and the previous imprecation ; he will have his enemies destroyed, but not until they have served as a monument to God's severity.

16. "*Shall murmur,*" literally, without being filled with food they pass the night—a repetition of verse 7, his enemies must go as they came.

PSALM LIX.

According to the title this psalm was occasioned by the victory of Joab over the Edomites in the valley of Salt near the southern extremity of the Dead Sea, 2 Kings, viii. By this victory the

power of the Edomites was broken for ever. It consists of three strophes. I., 3-6, a jeremiad over past disasters and a cry for help; II., 7-10, God's promise is the pledge that the psalmist's prayer will be heard; III., 11-14, under Jehovah's leadership their arms must be victorious.

PSALMUS LIX.

In finem,

1. pro his, qui immutabuntur, in tituli inscriptionem ipsi David in doctrinam,

2. cum succendit Mesopotamiam Syriæ, et Sobal, et convertit Joab, et percussit Idumæam in valle Salinarum duodecim millia.

3. DEUS, repulisti nos, et destruxisti nos: iratus es, et misertus es nobis.

4. Commovisti terram, et conturbasti eam: sana contritiones ejus, quia commota est.

5. Ostendisti populo tuo dura: potasti nos vino compunctionis.

6. Dedisti metuentibus te significationem: ut fugiant a facie arcus: ut liberentur dilecti tui:

7. salvum fac dexteram tuam, et exaudi me.

8. Deus locutus est in sancto suo: Lætabor, et partibor Sichimam: et convallum tabernaculorum metibor.

9. Meus est Galaad, et meus est Manasses: et Ephraim fortitudo capitis mei.

PSALM LIX.

1. Unto the end, for them that shall be changed, for the inscription of a title, to David himself, for doctrine, 2 when he set fire to Mesopotamia of Syria and Sobal; and Joab returned and slew of Edom, in the vale of the salt-pits, twelve thousand men.

3. O GOD, thou hast cast us off, and hast destroyed us; thou hast been angry; and hast had mercy on us.

4. Thou hast moved the earth, and hast troubled it: heal thou the breaches thereof, for it has been moved.

5. Thou hast shewn thy people hard things; thou hast made us drink the wine of sorrow.

6. Thou hast given a warning to them that fear thee: that they may flee from before the bow:

That thy beloved may be delivered.

7 Save me with thy right hand, and hear me.

8. God hath spoken in his holy place: I will rejoice, and I will divide Sichem; and will mete out the vale of tabernacles.

9. Galaad is mine, and Manasses is mine: and Ephraim *is* the strength of my head.

1. Literally, For the precentor, "On the lily of the testimony" (air), a mystic song of David for teaching, etc.

4. There has been some violent moral upheaval amongst the people.

5. "*Shewn hard things*," make them feel Thy hand heavy upon them. "*Wine of sorrow*," literally, madness (as) wine.

6. Literally, "Thou hast given a banner to those that fear Thee that they may gather round it from before the bow." The banner or standard was a ground of hope. "*Thy beloved*," His people.

8. God has promised; I will rejoice. "*Sichem*," "*Vale of Tabernacles*"—there are various conjectures as to why these two places are mentioned, but they appear fanciful.

9. "*Galaad and Manasses*," the Israelite territory east of the Jordan: "*Ephraim*" and "*Juda*," that lying to the west of the

Juda rex meus :

10. Moab olla spei meæ.

In Idumæam extendam calceamentum meum : mihi alienigenæ subditi sunt.

11. Quis deducet me in civitatem munitam ? quis deducet me usque in Idumæam ?

12. Nonne tu, Deus, qui repulisti nos : et non egredieris, Deus, in virtutibus nostris ?

13. Da nobis auxilium de tribulatione : quia vana salus hominis.

14. In Deo faciemus virtutem : et ipse ad nihilum deducet tribulantes nos.

Juda is my king : 10 Moab is the pot of my hope.

Into Edom will I stretch out my shoe : to me the foreigners are made subject.

11. Who will bring me into the strong city ? who will lead me into Edom ?

12. Wilt not thou, O God, who hast cast us off ? and wilt not thou, O God, go out with our armies ?

13. Give us help from trouble : for vain is the salvation of man.

14. Through God we shall do mightily : and he shall bring to nothing them that afflict us.

Jordan, so that all the Holy Land is embraced by these four names. "*Strength of my head*," the warlike tribe of Ephraim was to the nation what the helmet was to the warrior—strength or defence.

10. In verse 9 the psalmist says the entire Holy Land is his, he goes a step further now and avers that his kingdom will be enlarged by the subjugation of foreign tribes—Moab and Edom. "*Pot of my hope*." Hebrew, wash-pot. Jerome, "*olla lavacri mei*," i.e., Moab shall be subject to his sway and used for ignominious purposes—the wash-pot mentioned being that used to wash the feet. "*Stretch my shoe*," i.e., to be cleaned. As Moab is the slave that will wash his feet, so Edom shall clean his shoes.

12. "*Cast us off*," in times past, but who art now favourable to us.

PSALM LX.

The title ascribes the psalm to David, and if the King referred to in verse 7 be David, it was composed on the occasion of his flight from Absalom beyond the Jordan, 2 *Kings*, xvii.

PSALMUS LX.

In finem.

1. in hymnis David.

2. EXAUDI, Deus deprecationem meam : intende orationi meæ.

3. A finibus terræ ad te clamavi : dum anxietur cor meum, in petra exaltâsti me.

Deduxisti me.

4. quia factus es spes mea : turris fortitudinis a facie inimici.

PSALM LX.

1. Unto the end, in hymns, for David.

2. HEAR, O God, my supplication : be attentive to my prayer.

3. To thee have I cried from the ends of the earth ; when my heart was in anguish, thou hast exalted me on a rock.

Thou hast conducted me ; 4 for thou hast been my hope ; a tower of strength against the face of the enemy.

1. Literally, "For the precentor. On a stringed instrument, of David."

3. "*Ends of the earth*," so the place, in which David was, appears to him when he cannot approach the tabernacle.

5. Inhabitabo in tabernaculo tuo in sæcula : protegar in velamento alarum tuarum.

6. Quoniam tu, Deus meus, exaudisti orationem meam : dedisti hæreditatem timentibus nomen tuum.

7. Dies super dies regis adjicies : annos ejus usque in diem generationis et generationis.

8. Permanet in æternum in conspectu Dei : misericordiam et veritatem ejus quis requiret?

9. Sic psalmum dicam nomini tuo in sæculum sæculi : ut reddam vota mea de die in diem.

5. In thy tabernacle I shall dwell for ever : I shall be protected under the covert of thy wings.

6. For thou, my God, hast heard my prayer : thou hast given an inheritance to them that fear thy name.

7. Thou wilt add days to the days of the king : his years even to generation and generation.

8. He abideth for ever in the sight of God : his mercy and truth who shall search?

9. So will I sing a psalm to thy name for ever and ever : that I may pay my vows from day to day.

6. "*An inheritance*," viz., the Holy Land.

7. Thou shalt grant to the King a long life, his years shall be as many generations.

8. "*Abideth*," sitteth as King on his throne.

PSALM LXI.

The wisdom of trusting in God and the vanity of placing any confidence in human strength or riches is the subject matter of this psalm. It consists of three strophes. I., 2-5, in God is my hope, surrounded though I be by enemies; II., 6-9, let not me alone, but let all men place their hope in Him; III., 10-13, it is vain to trust men.

PSALMUS LXI.

In finem,

1. pro Idithun, Psalmus David.

2. NONNE Deo subjecta erit anima mea ? ab ipso enim salutare meum.

3. Nam et ipse Deus meus, et salutaris meus : susceptor meus, non movebor amplius.

4. Quousque irruitis in hominem ? interficitis universi vos : tanquam parietis inclinatio et maceræ depulsæ ?

5. Verumtamen pretium meum cogitaverunt repellere, cucurri in siti : ore suo benedicebant, et corde suo maledicebant.

PSALM LXI.

1. Unto the end, for Idithun, a psalm of David.

2. SHALL not my soul be subject to God ? for from him is my salvation.

3. For he is my God and my saviour : *he is* my protector, I shall be moved no more.

4. How long do you rush in upon a man ? you all kill, as if *you were thrusting down* a leaning wall, and a tottering fence.

5. But they have thought to cast away my price, I ran in thirst : they blessed with their mouth, but cursed with their heart.

2. "*Subject to God*," literally, only upon God is (thy) security, my soul.

4. "*A man*," the psalmist.

5. Badly translated. Literally it means, "only from his (royal) dignity they take counsel to expel him," i.e., their one thought is to deprive him of his royal dignity. "*I ran in thirst*." Hebrew, they love lying.

6. Verumtamen Deo subjecta esto, anima mea : quoniam ab ipso patientia mea.

7. Quia ipse Deus meus, et salvator meus : adjutor meus, non emigrabo.

8. In Deo salutare meum, et gloria mea : Deus auxilii mei, et spes mea in Deo est.

9. Sperate in eo, omnis congregatio populi, effundite coram illo corda vestra : Deus adjutor noster in æternum.

10. Verumtamen vani filii hominum, mendaces filii hominum in stateris : ut decipiant ipsi de vanitate in idipsum.

11. Nolite sperare in iniquitate, et rapinas nolite concupiscere : divitiæ si affluent, nolite cor apponere.

12. Semel locutus est Deus, duo hæc audiivi, quia potestas Dei est,

13. et tibi, Domine, misericordia : quia tu reddes unicuique juxta opera sua.

6. But be thou, O my soul, subject to God : for from him is my patience.

7. For he is my God and my saviour : *he is* my helper, I shall not be moved.

8. In God is my salvation and my glory : *he is* the God of my help, and my hope is in God.

9. Trust in him, all ye congregation of people : pour out your hearts before him : God is our helper for ever.

10. But vain are the sons of men, the sons of men are liars in the balances : that by vanity they may together deceive.

11. Trust not in iniquity, and cover not robberies : if riches abound, set not your heart upon them.

12. God hath spoken once, these two things have I heard, that power belongeth to God, 13 and mercy to thee, O Lord ; for thou wilt render to every man according to his works.

6. "Subject to God," wait in silence for Him.

7, 8. The psalmist here heaps metaphor upon metaphor to show how little reason he has to be dispirited, however men may ill-treat him.

10. Our translation gives the sense substantially, but fails to bring out the beauty of the original, "Only a breath are men of low degree (*bene Adam*), men of high degree (*bene ish*) a lie ; they mount up in the scale of a balance (having no weight), they are altogether vanity."

11. "Cover not," put not a vain trust in.

12. God hath given utterance to a discourse and from that discourse I have learned these two truths, viz., that power and mercy belong to God, *i.e.*, "he who rises in opposition to the will and order of God shall feel God's power . . . and he, who, anxious for salvation, resigns his own will to the will of God, receives from God's mercy the promised reward of faithfulness." (Delitzsch.)

PSALM LXII.

St. Chrysostom says that the spirit and soul of the whole Psalter is contracted into this. It is undoubtedly one of the most beautiful in the whole collection. That it was written by David there is no reason to doubt. It was occasioned by his flight from Absalom. It consists of two strophes. I., 2-9, the

longing of the heart for union with his God ; II., 10-12, his enemies shall be overthrown.

PSALMUS LXII.

Psalmus David.

1. cum esset in deserto Idumææ.

2. DEUS Deus meus, ad te de luce vigilo.

Sitivit in te anima mea, quàm multipliciter tibi caro mea.

3. In terrâ desertâ, et inviâ, et in-aquosâ : sic in sancto apparui tibi, ut viderem virtutem tuam, et gloriam tuam.

4. Quoniam melior est misericordia tua super vitas : labia mea laudabunt te.

5. Sic benedicam te in vitâ meâ : et in nomine tuo levabo manus meas.

6. Sicut adipe et pinguedine repletur anima mea : et labiis exultationis laudabit os meum.

7. Si memor fui tui super stratum meum, in matutinis meditabor in te :

8. quia fuisti adjutor meus.

Et in velamento alarum tuarum exultabo.

9. adhæsit anima mea post te : me suscepit dextera tua.

PSALM LXII.

1. A psalm of David when he was in the desert of Edom.

2. O God my God, to thee do I watch at break of day.

For thee my soul hath thirsted ; for thee my flesh, O how many ways !

3. In a desert land, and where there is no way, and no water : so in the sanctuary have I come before thee, to see thy power and thy glory.

4. For thy mercy is better than lives : thee my lips shall praise.

5. Thus will I bless thee *all* my life long : and in thy name I will lift up my hands.

6. Let my soul be filled as with marrow and fatness : and my mouth shall praise thee with joyful lips.

7. If I have remembered thee upon my bed, I will meditate on thee in the morning : 8 because thou hast been my helper.

And I will rejoice under the covert of thy wings : 9 my soul hath stuck close to thee : thy right hand hath received me.

1. "*Desert of Edom.*" The Hebrew and Septuagint read Judah, *i.e.*, where the Baptist preached.

2. "*Break of day.*" Bellarmine says beautifully, "cum primum lucem aspicio corporalibus oculis, aperio pariter oculos mentis ad Te lucem spiritualem et increatam"; the remainder of the verse should be translated, "for Thee my soul thirsteth, for Thee my flesh pineth" (Hebrew, *camah*, translated by Jerome, "desideravit").

3. "*Desert land,*" etc., this describes the spiritual condition of one shut out from God's presence—the imagery being suggested by his surroundings. "*So,*" *i.e.*, in this miserable frame of mind, I, though separated from Thee and absent in body come before Thee in spirit to the Tabernacle. Various other expositions are given.

4. "*For,*" gives the reason of the longing in verse 2.

5. "*Lift up my hand,*" to implore help and to give thanks.

6. The imagery is borrowed from a rich feast; the psalmist prays for spiritual fatness and marrow.

7. Hebrew, "When I remember Thee upon my bed I think on Thee during the night watches," *i.e.*, during the whole three watches of the night.

10. Ipse veró in vanum quæsierunt animam meam, introibunt in inferiora terræ.

11. tradentur in manus gladii, partes vulpium erunt.

12. Rex vero lætabitur in Deo, laudabuntur omnes qui jurant in eo : quia obstructum est os loquentium iniqua.

10. But they have sought my soul in vain, they shall go into the lower parts of the earth :

11. They shall be delivered into the hands of the sword, they shall be the portions of foxes.

12. But the king shall rejoice in God, all they shall be praised that swear by him : because the mouth is stopped of them that speak wicked things.

10. "*My soul*," my life. "*Lower parts of the earth*," "*sheol*."
12. "*Swear by him*," i.e., to whom God is an object of worship.

PSALM LXIII.

The same ideas are contained in this as in many of the former psalms, li., lvi., lvii., lviii. It consists of two strophes. I., 2-7, a description of his enemies and the devices they hatch in order to overthrow him; II., 8-11, a destruction, at which the just rejoice, shall surely overtake them.

PSALMUS LXIII.

In finem.

1. Psalmus David.

2. EXAUDI, Deus, orationem meam cum deprecor : a timore inimici eripe animam meam.

3. Protexisti me a conventu malignantium : a multitudine operantium iniquitatem.

4. Quia exacuerunt ut gladium linguas suas : intenderunt arcum rem amaram.

5. ut sagittent in occultis immaculatum.

6. subito sagittabunt eum, et non timebunt : firmaverunt sibi sermonem nequam.

Narraverunt ut absconderent laqueos : dixerunt : Quis videbit eos ?

7. Scrutati sunt iniquitates : defecerunt scrutantes scrutinio.

Accedet homo ad cor altum.

PSALM LXIII.

1. Unto the end, a psalm for David.

2. HEAR, O God, my prayer, when I make supplication to thee : deliver my soul from the fear of the enemy.

3. Thou hast protected me from the assembly of the malignant : from the multitude of the workers of iniquity.

4. For they have whetted their tongues like a sword ; they have bent their bow a bitter thing, 5 to shoot in secret the undefiled.

6. They will shoot at him on a sudden, and will not fear : they are resolute in wickedness.

They have talked of hiding snares : they have said : Who shall see them ?

7. They have searched after iniquities : they have failed in their search.

4. "*A bitter thing*," rather a bitter word. "They have bent their bows to shoot their arrows even bitter words" (R.V.)—the arrows being the bitter words.

5. "*Undefiled*," innocent, David himself.

6. "*Resolute in wickedness*," literally, they encourage each other in wickedness. "*Hiding snares*," i.e., laying them secretly.

7, 8. The translation of these verses is imperfect. "They devise iniquities, they perfect the device they have planned, and

8. et exaltabitur Deus.

Sagittæ parvulorum factæ sunt plagæ eorum :

9. et infirmatæ sunt contra eos linguæ eorum.

Conturbati sunt omnes qui videbant eos :

10. et timuit omnis homo.

Et annuntiaverunt opera Dei : et facta ejus intellexerunt.

11. Lætabitur justus in Domino, et sperabit in eo, et laudabuntur omnes recti corde.

Man shall come to a deep heart : 8 and God shall be exalted.

The arrows of children are their wounds : 9 and their tongues against them are made weak.

All that saw them were troubled ; 10 and every man was afraid.

And they declared the works of God : and understood his doings.

11. The just shall rejoice in the Lord, and shall hope in him : and all the upright in heart shall be praised.

the inmost thought and heart of each is very deep." (8) "God shall shoot them with an arrow, suddenly shall their wounds come." (9) "He shall make them stumble with their own tongue against them, all that look at them shall shake their heads," *i.e.*, all shall acknowledge that they have been the object of God's anger.

PSALM LXIV.

This beautiful psalm was intended as a harvest thanksgiving and was to be sung by the congregation in Sion when the "hills were girded with joy and the valleys abounded with corn." This is the principal idea. It consists of three strophes, the first two being introductory to the kernel of the psalm, 9-14. The opening strophe (2-5) expresses the feelings with which the congregation begin their thanksgiving, *viz.*, that Jehovah hears prayer and forgives sin. In the second (6-9) the psalmist tells that God is known throughout the world because of the manifestation of His power. The third (10-14) contains the special manifestation of His power which gladdens and makes thankful the hearts of the people—a plentiful harvest.

PSALMUS LXIV.

In finem, Psalmus David.

1. Canticum Jeremiæ, et Ezechielis populo transmigrationis, cum inciperent exire.

2. TE decet hymnus, Deus, in Sion : et tibi reddetur votum in Jerusalem.

PSALM LXIV.

1. To the end, a psalm of David. The canticle of Jeremias and Ezechiel to the people of the captivity, when they began to go out.

2. A HYMN, O God, becometh thee in Sion : and a vow shall be paid to thee in Jerusalem.

1. "*The canticle*," etc. These words are not in Hebrew.

2. "*Becometh thee*," some understand the word *dumiah* to mean "to Thee is given silence and praise" (Jerome, "silentium, laus"), others, "praise awaits thee." "*In Jerusalem*" is not in the original.

3. Exaudi orationem meam : ad te omnis caro veniet.

4. Verba iniquorum prævaluerunt super nos : et impietatibus nostris tu propitiaberis.

5. Beatus, quem elegisti, et assumpsi : inhabitabit in atriis tuis.

Replebimur in bonis domus tuæ : sanctum est templum tuum,

6. mirabile in æquitate.

Exaudi nos, Deus salutaris noster, spes omnium finium terræ, et in mari longe.

† 7. Præparans montes in virtute tua, accinctus potentiâ :

8. qui conturbas profundum maris sonum fluctuum ejus.

Turbabuntur gentes,

9. et timebunt qui habitant terminos a signis tuis : exitus matutini et vespere delectabis.

10. Visitasti terram et inebriasti eam : multiplicasti locupletare eam.

Flumen Dei repletum est aquis, parasti cibum illorum : quoniam ita est præparatio ejus.

3. O hear my prayer : all flesh shall come to thee.

4. The words of the wicked have prevailed over us : and thou wilt pardon our transgressions.

5. Blessed is he whom thou hast chosen, and taken to thee : he shall dwell in thy courts.

We shall be filled with the good things of thy house : holy is thy temple, 6 wonderful in justice.

Hear us, O God our saviour, *who art* the hope of all the ends of the earth, and in the sea afar off.

7. Thou who preparest the mountains by thy strength, being girded with power : 8 who troublest the depth of the sea, the noise of its waves.

The Gentiles shall be troubled, 9 and they that dwell in the uttermost borders shall be afraid at thy signs : thou shalt make the outgoings of the morning and of the evening to be joyful.

10. Thou hast visited the earth, and hast plentifully watered it : thou hast many ways enriched it.

The river of God is filled with water, thou hast prepared their food : for so is its preparation.

3. "*O hear my prayer,*" literally, Thou who hearest prayer, "*Flesh,*" man in his weakness.

4. Literally, "iniquitous things have conquered me" ("verba iniquitatum prævaluerunt adversum me," Jerome). This is the barrier that separates him from God, but the thought that God will forgive him removes this obstacle.

5. Since that man is blessed who dwells in Thy courts we shall be filled with the good things of Thy house, the holy place of Thy temple.

6. "*Wonderful,*" literally, "wonderfully in Thy justice dost Thou hear us, Thou who art the hope of all who dwell at the ends of the earth and in the distant islands" (of the sea).

7. "*Preparest,*" i.e., settest fast.

8. Literally, "who stilleth the noise of the sea, the roaring of its waves, and the tumult of the nations."

9. "*Outgoings of the morning and evening.*" The east and west, i.e., all things from the rising to the setting of the sun sing joyful benediction to the Lord.

10. Here begins the special harvest thanksgiving. "*The river of God,*" the rain, as opposed to the channels which men dig. "*Their food,*" food for the people. "*So,*" i.e., in sending the rain. "*Its,*" the earth's. The most necessary preparation for a good harvest is plentiful rain.

11. Rivos ejus inebria, multiplica genimina ejus : in stillicidiis ejus lætabitur germinans.

12. Benedices coronæ anni benignitatis tuæ : et campi tui replebuntur ubertate.

13. Pinguescent speciosa deserti : et exultatione colles accingentur.

14. Induti sunt arietes ovium, et valles abundabunt frumento : clamabunt, etenim hymnum dicent.

11. Fill up plentifully the streams thereof, multiply its fruits ; it shall spring up and rejoice in its showers.

12. Thou shalt bless the crown of the year of thy goodness : and thy fields shall be filled with plenty.

13. The beautiful places of the wilderness shall grow fat : and the hills shall be girded about with joy.

14. The rams of the flock are clothed, and the vales shall abound with corn : they shall shout, yea they shall sing a hymn.

11. "*Thereof*," of the earth.

12. "*The crown of the year of Thy goodness*," i.e., Thou shalt bless the harvest of the year in which Thy goodness is specially manifested. "*Thy fields*," literally, Thy tracks, i.e., the places which God has visited shall be filled with plenty.

13. "*Beautiful places*." Hebrew, "the pastures of the wilderness." Jerome, "pinguescent pascua deserti." The wilderness is mentioned as the place where the effects of the rain are most visible.

14. "*Rams of the flock*," literally, "the meadows are clothed with flocks."

PSALM LXV.

This is a thanksgiving for some recent deliverance, though what that deliverance was must be a matter of mere conjecture, as the expressions used are of too general a nature to fix it to any particular event. It consists of three strophes. I., 1-7, the psalmist asks all to praise Jehovah for past blessings ; II., 8-12, for some recent victory ; III., 13-20, he promises sacrifice to the God who has heard his prayer.

PSALMUS LXV.

In finem.

1. Canticum Psalmi resurrectionis.

JUBILATE Deo, omnis terra,

2. psalmum dicite nomini ejus : date gloriam laudi ejus.

3. Dicite Deo quàm terribilia sunt opera tua, Domine ! in multitudine virtutis tuæ mentientur tibi inimici tui.

PSALM LXV.

1. Unto the end, a canticle of a psalm of the resurrection.

SHOUT with joy to God, all the earth, 2 sing ye a psalm to his name ; give glory to his praise.

3. Say unto God, How terrible are thy works, O Lord ! in the multitude of thy strength thy enemies shall lie to thee.

2. "*Glory to His praise*," i.e., in praising Him assign to Him the glory which is due to Him.

3. He gives the reason why Jehovah should be praised. "*Shall lie*," shall give Thee a feigned allegiance which they would gladly withdraw if they could.

4. Omnis terra adoret te, et psallat tibi : psalmum dicat nomini tuo.

5. Venite, et videte opera Dei : terribilis in consiliis super filios hominum.

6. Qui convertit mare in aridam, in flumine pertransibunt pede : ibi lætabimur in ipso.

7. Qui dominatur in virtute suâ in æternum, oculi ejus super gentes respiciunt : qui exasperant non exaltentur in semetipsis.

8. Benedicite, gentes, Deum nostrum : et auditam facite vocem laudis ejus.

9. Qui posuit animam meam ad vitam : et non dedit in commotionem pedes meos.

10. Quoniam probasti nos, Deus : igne nos examinasti, sicut examinatur argentum.

11. Induxisti nos in laqueum, posuisti tribulationes in dorso nostro :

12. imposuisti homines super capita nostra.

Transivimus per ignem et aquam : et eduxisti nos in refrigerium.

13. Introibo in domum tuam in holocaustis : reddam tibi vota mea,

14. quæ distinxerunt labia mea.

Et locutum est os meum, in tribulatione meâ.

15. Holocausta medullata offeram tibi cum incenso arietum : offeram tibi boves cum hircis.

16. Venite, audite, et narrabo, omnes qui timetis Deum, quanta fecit anima meâ.

17. Ad ipsum ore meo clamavi, et exaltavi sub linguâ meâ.

18. Iniquitatem si aspexi in corde meo, non exaudiet Dominus.

19. Propterea exaudivit Deus, et attendit voci deprecationis meæ.

20. Benedictus Deus, qui non amovit orationem meam, et misericordiam suam a me.

4. Let all the earth adore thee, and sing to thee : let it sing a psalm to thy name.

5. Come and see the works of God ; who is terrible in his counsels over the sons of men.

6. Who turneth the sea into dry land, in the river they shall pass on foot : there shall we rejoice in him.

7. Who by his power ruleth for ever : his eyes behold the nations ; let **not** them that provoke *him* be exalted in themselves.

8. O bless our God, ye Gentiles : and make the voice of his praise to be heard.

9. Who hath set my soul to live : and hath not suffered my feet to be moved.

10. For thou, O God, hast proved us : thou hast tried us by fire, as silver is tried.

11. Thou hast brought us into a net, thou hast laid afflictions on our back :

12 thou hast set men over our heads.

13. We have passed through fire and water, and thou hast brought us out into a refreshment.

14. I will go into thy house with burnt-offerings : I will pay thee my vows, 14 which my lips have uttered,

And my mouth hath spoken, when I was in trouble.

15. I will offer up to thee holocausts full of marrow, with burnt-offerings of rams : I will offer to thee bullocks with goats.

16. Come and hear, all ye that fear God : and I will tell you what great things he hath done for my soul.

17. I cried to him with my mouth : and I extolled him with my tongue.

18. If I have looked at iniquity in my heart, the Lord will not hear me.

19. Therefore hath God heard me, and hath attended to the voice of my supplication.

20. Blessed be God, who hath not turned away my prayer, nor his mercy from me.

6. The God who has just now delivered His people is the same who led them in days past through the Red Sea and the Jordan. "*There shall we rejoice,*" there let us rejoice in Him. "*There*" is emphatic, as if the scene were enacted before him.

9. "*Set my soul to live,*" delivered me from the danger which was hanging over me.

10. God's intention in sending the visitation.

13. His personal acknowledgment of God's goodness.

18. "*Looked at iniquity,*" i.e., with pleasure.

PSALM LXVI.

This, like Psalm lxiv., was composed on the occasion of a plentiful harvest (v. 7). It is anonymous, and many critics refer its composition to the time of Ezechiah. It consists of three strophes. I., 2-3, a prayer that God may bless His own people that thereby others may come to know Him; II., 4-5, let all peoples praise God, for He is their judge; III., 6-8, and because also He has blessed the earth with plenty. The psalm itself requires no commentary.

PSALMUS LXVI.

In finem,
in Hymnis Psalmus Cantici
David.

2. DEUS misereatur nostri, et benedicat nobis : illuminet vultum suum super nos, et misereatur nostri.

3. Ut cognoscamus in terrâ viam tuam : in omnibus gentibus salutare tuum.

4. Confiteantur tibi populi, Deus : confiteantur tibi populi omnes.

5. Lætentur et exultent gentes : quoniam judicas populos in æquitate, et gentes in terrâ dirigis.

6. Confiteantur tibi populi, Deus : confiteantur tibi populi omnes :

7. terra dedit fructum suum.

Benedicat nos Deus, Deus noster,

8. benedicat nos Deus : et metuant eum omnes fines terræ.

PSALM LXVI.

1. Unto the end, in hymns, a psalm of a canticle for David.

2. MAY God have mercy on us, and bless us : may he cause the light of his countenance to shine upon us, and may he have mercy on us.

3. That we may know thy way upon earth : thy salvation in all nations.

4. Let people confess to thee, O God : let all people give praise to thee.

5. Let the nations be glad and rejoice : for thou judgest the people with justice, and directest the nations upon earth.

6. Let the people, O God, confess to thee : let all the people give praise to thee : 7 the earth hath yielded her fruit.

May God, our God bless us, 8 may God bless us : and all the ends of the earth fear him.

PSALM LXVII.

All sound critics are agreed that the subject of this grand psalm is the entry of the Ark of the Covenant (the symbol of God's presence) into Mount Sion, either from the house of Obedom, or, as I think more probable, from some war whither the Ark had accompanied the army. The latter view is more in accordance with the martial character of the psalm. Notwithstanding very many grave difficulties which beset individual verses, the general tenour of the psalm is well defined. It consists of seven strophes. I., 2-7, God's victorious journey, the deliverance of His people and the joy consequent on that deliverance; II., 8-14, a retrospect of Jewish history; III., 15-19, Mount

Sion is chosen as God's abode in preference to other places; IV., 20-24, many victories shall follow their arms in consequence of God's presence among them; V., 25-28, a description of the procession; VI., 29-32, a hope that all nations shall acknowledge Jehovah; VII., 33-36, let all nations praise Jehovah.

PSALMUS LXVII.

In finem.

1. Psalmus Cantici ipsi David.
2. EXURGAT Deus, et dissipentur inimici ejus, et fugiant qui oderunt eum, a facie ejus.

3. Sicut deficit fumus, deficiant : sicut fluit cera a facie ignis, sic pereant peccatores a facie Dei.

4. Et justi epulentur, et exultent in conspectu Dei : et delectentur in lætitiâ.

5. Cantate Deo, psalmum dicite nomini ejus : iter facite ei, qui ascendit super occasum : Dominus nomen illi.

Exultate in conspectu ejus, turbabuntur a facie ejus.

6. patris orphanorum, et iudicis viduarum.

Deus in loco sancto suo :

7. Deus qui inhabitare facit unius moris in domo :

qui educit victos in fortitudine, similiter eos, qui exasperant, qui habitant in sepulchris.

8. Deus cum egredereris in conspectu populi tui, cum pertransires in deserto :

PSALM LXVII.

1. Unto the end, a psalm of a canticle for David himself.

2. LET God arise, and let his enemies be scattered : and let them that hate him flee from before his face.

3. As smoke vanisheth, so let them vanish away ; as wax melteth before the fire, so let the wicked perish at the presence of God.

4. And let the just feast, and rejoice before God : and be delighted with gladness.

5. Sing ye to God, sing a psalm to his name : make a way for him who ascended upon the west : the Lord is his name.

Rejoice ye before him : *but the wicked* shall be troubled at his presence, 6 *who is* the father of orphans, and the judge of widows.

God in his holy place : 7 God who maketh *men* of one manner to dwell in a house :

Who bringeth out them that were bound in strength ; in like manner them that provoked that dwell in sepulchres.

8. O God, when thou didst go forth in the sight of thy people, when thou didst pass through the desert :

2. This was the watchword with which the people of God resumed their journey through the desert accompanied by the Ark.

5. "*Upon the west*," literally, through the desert. Jerome, "parate viam ascendenti per deserta." An allusion to the journey of the Israelites through the desert under the guidance of Jehovah.

6. "*God is in His holy place*," i.e., in Heaven.

7. "*Men of one manner*," literally, the solitary ; the sentence is co-ordinate with the first part of verse 6 ; God is a father to the orphan . . . the giver of a home to the solitary. Translate the second part of verse 7 thus, "who bringeth into prosperity prisoners, only the rebellious abide in the desert."

8. The sight of the Ark being brought to Mount Sion reminds the psalmist of another procession, viz., that from Egypt to Canaan, which he now describes.

9. terra mota est, etenim cœli distillaverunt a facie Dei Sinaï, a facie Dei Israël.

10. Pluviam voluntariam segregabis, Deus, hæreditati tuæ : et infirmata est, tu verò perfecisti eam.

11. Animalia tua habitabunt in eâ : parâsti in dulcedine tuâ pauperi, Deus.

12. Dominus dabit verbum evangelizantibus, virtute multâ.

13. Rex virtutum dilecti dilecti : et speciei domûs dividere spolia.

14. Si dormiatis inter medios cleros, pennæ columbæ deargentatæ, et posteriora dorsi ejus in pallore auri.

9. The earth was moved, and the heavens dropped at the presence of the God of Sina, at the presence of the God of Israel.

10. Thou shalt set aside for thy inheritance a free rain, O God : and it was weakened, but thou hast made it perfect.

11. In it shall thy animals dwell ; in thy sweetness, O God, thou hast provided for the poor.

12. The Lord shall give the word to them that preach good tidings with great power.

13. The king of powers *is* of the beloved, of the beloved ; and the beauty of the house shall divide spoils.

14. If you sleep among the midst of lots : *you shall be as the wings of a dove covered with silver, and the hinder parts of her back with the paleness of gold.*

9. "*God of Israel*," so called, because from the giving of the Law at Sina dates God's covenant relation with Israel.

10. Literally, "with a plentiful rain Thou didst sprinkle Thine inheritance, O God, and when it was weakened, Thou didst refresh it." Some understand this of the material rain refreshing the wilderness, others of the manna which was said to have rained from heaven.

11. Literally, "in it Thy animals (or creatures) dwelt." As in the last verse there is reference probably to the manna, so here there is reference to the quails. "*In it*," viz., in Thy inheritance, among Thy people. "*Provided for the poor*," i.e., given manna and quails to Thy afflicted people.

12. The psalmist now passes on to describe the actual occupation of Canaan, and as our translation makes but very poor sense I give the translation of the original, as we now have it, "The Lord gave the word, great was the number of women who published it." "*The word*" was the promise of victory by virtue of which the Israelites take possession of the land of Canaan. "*Published*," it was often left to women to proclaim a victory. Cf. *Ex.*, xv., 20 ; *1 Kings*, xviii., 6.

13. Literally, "Kings of hosts do flee, do flee, and she that remains at home divides the spoil." "*Kings*," an allusion probably to the defeat of the Canaanitish kings. "*She that remains*," the mistress of the house distributes the spoil to her daughters and others. Cf. *Jud.*, v., 30.

14, 15. Literally, "When ye rest between the boundaries ye are like the wings of doves covered with silver, and their feathers with the gleam of gold ; (15) when the Almighty scatters kings in it (it is as when) it snows in Salmon." There are at least ten or twelve different interpretations of these most obscure verses. I give that

15. Dum discernit cœlestis reges super eam, nive dealbabuntur in Selmon :

16. mons Dei, mons pinguis.

Mons coagulatus, mons pinguis :

17. ut quid suspicamini montes coagulatos ?

Mons, in quo beneplacitum est Deo habitare in eo : etenim Dominus habitabit in finem.

18. Currus Dei decem millibus multiplex, millia latantium : Dominus in eis in Sina in sancto.

19. Ascendisti in altum, cepisti captivitatem : accepisti dona in hominibus :

etenim non credentes, inhabitare Dominum Deum.

20. Benedictus Dominus die quotidie : prosperum iter faciet nobis Deus salutarium nostrorum.

21. Deus noster, Deus salvos facienti : et Domini Domini exitus mortis.

15. When he that is in heaven appointeth kings over her, they shall be whited with snow in Selmon. 16. The mountain of God, a great mountain.

A curdled mountain, a fat mountain.

17. Why suspect, ye curdled mountains ?

A mountain in which God is well pleased to dwell : for there the Lord shall dwell unto the end.

18. The chariot of God is attended by ten thousands : thousands of them that rejoice : the Lord is among them in Sina, in the holy place.

19. Thou hast ascended on high, thou hast led captivity captive : thou hast received gifts in men.

Yea for those also that do not believe, the dwelling of the Lord God.

20. Blessed be the Lord day by day : the God of our salvation will make our journey prosperous to us.

21. Our God is the God of salvation : and of the Lord, of the Lord are the issues from death.

which recommends itself most to me. The psalmist is addressing the people of Israel, and says that when the wars by which they got possession of Canaan were finished—when they rested in peace between the boundaries allotted them by God, they were in a peaceful and splendid condition, reminding him of doves whose wings glitter with silver and gold in the sunshine ; and the same idea is carried out in verse 15, when the Lord scattered the rebellious kings and brought them into subjection, the light of prosperity illumined the darkness of Canaan just as dark Mount Selmon becomes bright when covered with snow.

16. Literally, “a mountain of God (*i.e.*, very high) is Mount Basan, a summit-mountain is Mount Basan.”

17. “Why do ye lay snares, ye summit-mountains, against the mountain which the Lord chooses for His seat ? Yea, Jehovah shall dwell therein for ever.” The idea the psalmist wants to bring out here is that Mount Sion has been selected by Jehovah as the seat of His earthly kingdom, and that it is useless for larger or higher hills like Mount Basan to look enviously upon it.

18. God is described as entering the sanctuary in Sion as a victor who leads captives and spoils to grace His chariot-wheel.

19. Literally, “Thou hast led captives captive, Thou hast taken gifts among men.” In *Eph.*, iv., 9, St. Paul applies this text to the Resurrection and Ascension of Christ. He departs from both Hebrew and Septuagint, but lays hold of the central idea, and represents it in its true fulfilment. See Estius *in loco*. “*With the rebellious*,” *i.e.*, all nations shall finally acknowledge Him as their ruler.

22. Verumtamen Deus confringet capita inimicorum suorum: verticem capilli perambulantium in delictis suis.

23. Dixit Dominus: Ex Basan convertam, convertam in profundum maris:

24. ut intingatur pes tuus in sanguine: lingua canum tuorum ex inimicis, ab ipso.

25. Viderunt ingressus tuos, Deus, ingressus Dei mei: regis mei qui est in sancto.

26. Prævenerunt principes conjuncti psallentibus, in medio juvenicularum tympanistiarum.

27. In ecclesiis benedicite Deo Domino, de fontibus Israël.

28. Ibi Benjamin adolescentulus, in mentis excessu.

Principes Juda, duces eorum: principes Zabulon, principes Nephthali.

29. Manda, Deus, virtuti tuæ: confirma hoc Deus, quod operatus es in nobis.

30. A templo tuo in Jerusalem, tibi offerent reges munera.

31. Increpa feras arundinis, congregatio taurorum in vaccis populorum: ut excludant eos, qui probati sunt argento.

Dissipa gentes, quæ bella volunt:

32. venient legati ex Ægypto: Æthiopia præveniet manus ejus Deo.

33. Regna terræ, cantate Deo: psallite Domino: psallite Deo,

22. But God shall break the heads of his enemies: the hairy crown of them that walk on in their sins.

23. The Lord said: I will turn *them* from Basan: I will turn them into the depth of the sea:

24. That thy foot may be dipped in the blood of thy enemies; the tongue of thy dogs be red with the same.

25. They have seen thy goings, O God, the goings of my God: of my king who is in *his* sanctuary.

26. Princes went before joined with singers, in the midst of young damsels playing on timbrels.

27. In the churches bless ye God the Lord, from the foundations of Israel.

28. There *is* Benjamin a youth, in ecstasy of mind.

The princes of Juda *are* their leaders: the princes of Zabulon, the princes of Nephthali.

29. Command thy strength, O God: confirm, O God, what thou hast wrought in us.

30. From thy temple in Jerusalem, kings shall offer presents to thee.

31. Rebuke the wild beasts of the reeds, the congregation of bulls with the kine of the people; *who seek* to exclude them who are tried with silver.

Scatter thou the nations that delight in wars: 32 ambassadors shall come out of Egypt: Æthiopia shall soon stretch out her hands to God.

33. Sing to God, ye kingdoms of the earth: sing ye to the Lord:

22. "*The hairy crown*," emblematic of pride and vigour.

23, 24. There is question here of the enemies of Israel, whether they hide in the east (Basan) or in the west (the sea), I will bring them back that Israel may be avenged on them.

25. "*They*," men, or, perhaps, Thy enemies have seen Thy entrance into Mount Sion.

27. This is what the damsels sing in the procession. "*From the foundations of Israel*," *i.e.*, ye who have Israel for your fountainhead.

28. "*There*," *i.e.*, in the procession "is little Benjamin their ruler," so called because from that tribe came Israel's first king. Four tribes are mentioned as representatives of the others, Benjamin and Judah of the southern, Zabulon and Nephthali of the northern.

31. "*Beast of the reeds*"—the crocodile—the symbol of one of the leading powers of the time—Egypt. "*Bulls and kine*," the leaders and ordinary soldiers. "*Tried with silver*," literally, "rebuke those who prostrate themselves to pieces of silver."

32. Egypt and Ethiopia shall acknowledge God's dominion.

34. qui ascendit super cælum cæli,
ad orientem.

Ecce dabit voci suæ vocem virtutis.

35. date gloriam Deo super Israël,
magnificentia ejus, et virtus ejus in
nubibus.

36. Mirabilis Deus in sanctis suis,
Deus Israël ipse dabit virtutem et for-
titudinem plebi suæ ; benedictus Deus.

Sing ye to God, 34 who mounteth
above the heaven of heavens, to the
east.

Behold he will give to his voice the
voice of power : 35 give ye glory to
God for Israel, his magnificence, and
his power *is* in the clouds.

36. God is wonderful in his saints :
the God of Israel is he who will give
power and strength to his people.
Blessed be God.

36. "*Wonderful in His saints.*" Hebrew, "Thou art terrible,
O God, out of Thy holy place," viz., Sion, from which He will
manifest His power. Cf. Psalm cix., 3.

PSALM LXVIII.

With the exception of perhaps Psalm xxi., no part of the Old
Testament is more frequently quoted in the New than this. That
the psalm is Messianic is clear from many of these quotations.
Cf. Introduction to xxxviii. It consists of three strophes. I.,
2-22, a description of his many miseries, with a prayer for de-
liverance ; II., 23-29, imprecations on his foes ; III., 30-37, a
thanksgiving for deliverance.

PSALMUS LXVIII.

1. In finem, pro iis qui commuta-
buntur. David.

2. SALVUM me fac, Deus : quoniam
intraverunt aquæ usque ad animam
meam.

3. Infixus sum in limo profundi : et
non est substantia.

Veni in altitudinem maris : et tem-
pestas demersit me.

4. Laboravi clamans, raucæ factæ
sunt fauces meæ : defecerunt oculi mei,
dum spero in Deum meum.

5. Multiplicati sunt super capillos
capitis mei, qui oderunt me gratis.

Comfortati sunt qui persecuti sunt
me inimici mei injustè : quæ non rapui,
tunc exolvebam.

6. Deus, tu scis insipientiam meam :
et delicta mea a te non sunt abscondita.

PSALM LXVIII.

1. Unto the end, for them that
shall be changed ; for David.

2. SAVE me, O God : for the
waters are come in even unto my soul.

3. I stick fast in the mire of the
deep : and there is no sure standing.

I am come into the depth of the sea :
and a tempest hath overwhelmed me.

4. I have laboured with crying : my
jaws are become hoarse : my eyes have
failed, whilst I hope in my God.

5. They are multiplied above the
hairs of my head, who hate me without
cause.

My enemies are grown strong who
have wrongfully persecuted me : then
did I pay that which I took not away.

6. O God, thou knowest my foolish-
ness ; and my offences are not hidden
from thee :

4. "*Hope,*" wait for.

5. "*Did I pay,*" a proverbial expression, meaning, I am treated
as if I were guilty, whilst I am innocent in reality.

7. Non erubescant in me qui expectant te, Domine, Domine virtutum.

Non confundantur super me qui quærent te, Deus Israël.

8. Quoniam propter te sustinui opprobrium: operuit confusio faciem meam.

9. Extraneus factus sum fratribus meis, et peregrinus filiis matris meæ.

10. Quoniam zelus domûs tuæ comedit me: et opprobria exprobrantium tibi, ceciderunt super me.

11. Et operui in jejuniis animam meam: et factum est in opprobrium mihi.

12. Et posui vestimentum meum cilicium; et factus sum illis in parabolam.

13. Adversum me loquebantur qui sedebant in portâ: et in me psallebant qui bibebant vinum.

14. Ego vero orationem meam ad te, Domine: tempus beneplaciti, Deus.

In multitudine misericordiæ tuæ exaudi me, in veritate salutis tuæ.

15. Eripe me de luto, ut non infigar: libera me ab iis, qui oderunt me, et de profundis aquarum.

16. Non me demergat tempestas aquæ, neque absorbeat me profundum: neque urgeat super me puteus os suum.

17. Exaudi me, Domine, quoniam benigna est misericordia tua; secundum multitudinem miserationum tuarum respice in me.

18. Et ne avertas faciem tuam a puero tuo: quoniam tribulor, velociter exaudi me.

19. Intende animæ meæ, et libera eam: propter inimicos meos eripe me.

20. Tu scis improperium meum, et confusionem meam, et reverentiam meam.

21. In conspectu tuo sunt omnes qui tribulant me, improperium expectavit cor meum et miseriam.

7. Let not them be ashamed for me, who look for thee, O Lord the Lord of hosts.

Let them not be confounded on my account, who seek thee, O God of Israel.

8. Because for thy sake I have borne reproach: shame hath covered my face.

9. I am become a stranger to my brethren, and an alien to the sons of my mother.

10. For the zeal of thy house hath eaten me up: and the reproaches of them that reproached thee are fallen upon me.

11. And I covered my soul in fasting: and it was made a reproach to me.

12. And I made haircloth my garment: and I became a by-word to them.

13. They that sat in the gate spoke against me: and they that drank wine made me their song.

14. But as for me, my prayer is to thee, O Lord; for the time of thy good pleasure, O God.

In the multitude of thy mercy hear me, in the truth of thy salvation.

15. Draw me out of the mire, that I may not stick fast: deliver me from them that hate me, and out of the deep waters.

16. Let not the tempest of water drown me, nor the deep swallow me up: and let not the pit shut her mouth upon me.

17. Hear me, O Lord, for thy mercy is kind: look upon me according to the multitude of thy tender mercies.

18. And turn not away thy face from thy servant: for I am in trouble, hear me speedily.

19. Attend to my soul, and deliver it: save me because of my enemies.

20. Thou knowest my reproach, and my confusion, and my shame.

21. In thy sight are all they that afflict me: my heart hath expected reproach and misery.

7. "*For me*," on account of me.

13. "*At the gate*," in the public place.

14. My prayer is directed to Thee in the time of Thy favour, *i.e.*, when Thou art likely to hear me.

Et sustinui qui simul contristaretur,
et non fuit : et qui consolaretur, et non
inveni.

22. Et dederunt in escam meam fel :
et in siti meâ potaverunt me aceto.

23. Fiat mensa eorum corâm ipsis
in laqueum, et in retributiones, et in
scandalum.

24. Obscurentur oculi eorum ne
videant : et dorsum eorum semper in-
curva.

25. Effunde super eos iram tuam :
et furor iræ tuæ comprehendat eos.

26. Fiat habitatio eorum deserta
et in tabernaculis eorum non sit qui in-
habitet.

27. Quoniam quem tu percussisti,
persecuti sunt : et super dolorem vul-
nerum meorum addiderunt.

28. Appone iniquitatem super ini-
quitate eorum : et non intrent in jus-
titiâ tuam.

29. Deleantur de Libro viventium :
et cum justis non scribantur.

30. Ego sum pauper et dolens : salus
tua, Deus, suscepit me.

31. Laudabo nomen Dei cum can-
tico : et magnificabo eum in laude :

32. et placebit Deo super vitulum
novellum : cornua producentem et un-
gulas.

33. Videant pauperes et lætentur :
quærite Deum, et vivet anima vestra :

34. quoniam exaudivit pauperes Do-
minus : et victos suos non despexit.

35. Laudent illum cœli et terra,
mare, et omnia reptilia in eis.

36. Quoniam Deus salvam faciet
Sion : et ædificabuntur civitates Juda ;
et inhabitabunt ibi, et hæreditate
acquirent eam.

37. Et semen servorum ejus possi-
debit eam, et qui diligunt nomen ejus,
habitabunt in eâ.

And I looked for one that would
grieve together with me, but there was
none : and for one that would comfort
me, and I found none.

22. And they gave me gall for my
food, and in my thirst they gave me
vinegar to drink.

23. Let their table become as a snare
before them, and a recompense, and a
stumbling-block.

24. Let their eyes be darkened that
they see not : and their back bend thou
down always.

25. Pour out thy indignation upon
them : and let thy wrathful anger take
hold of them.

26. Let their habitation be made
desolate : and let there be none to
dwell in their tabernacles.

27. Because they have persecuted
him whom thou hast smitten : and
they have added to the grief of my
wounds.

28. Add thou iniquity upon their
iniquity : and let them not come into
thy justice.

29. Let them be blotted out of the
book of the living : and with the just
let them not be written.

30. But I am poor and sorrowful :
thy salvation, O God, hath set me up.

31. I will praise the name of God
with a canticle : and I will magnify him
with praise.

32. And it shall please God better
than a young calf, that bringeth forth
horns and hoofs.

33. Let the poor see and rejoice :
seek ye God, and your soul shall live.

34. For the Lord hath heard the
poor : and hath not despised his
prisoners.

35. Let the heavens and the earth
praise him : the sea, and every thing
that creepeth therein.

36. For God will save Sion, and the
cities of Juda shall be built up.

And they shall dwell there, and
acquire it by inheritance.

37. And the seed of his servants
shall possess it : and they that love his
name shall dwell therein.

23-29. For some explanation of those terrible imprecations see
Introductory Article, "Theology of the Psalms."

36, 37. Those who hold that David is the author of this psalm
maintain that these verses were added by some later hand, as in
the case of Psalm 1.

PSALM LXIX.

This psalm is a repetition, with some small changes, of the last verses of xxxix. It was subsequently detached and changed to suit a special occasion.

PSALMUS LXIX.

1. In finem, Psalmus David,
in rememorationem, quod saluum
fecerit eum Dominus.
 2. DEUS, in adjutorium meum in-
tende: Domine, ad adjuvandum me
festina.
 3. Confundantur, et revereantur,
qui quærunt animam meam:
 4. avertantur retrorsum, et erubes-
cant, qui volunt mihi mala:
- avertantur statim erubescences, qui
dicunt mihi: Euge, euge.
5. Exultent et lætentur in te omnes
qui quærunt te, et dicant semper:
Magnificetur Dominus: qui diligunt
salutare tuum.
 6. Ego verò egenus, et pauper sum:
Deus, adjuva me.
- Adjutor meus, et liberator meus es
tu: Domine, ne moreris.

PSALM LXIX.

1. Unto the end, a psalm for David, to
bring to remembrance that the Lord
saved him.
 2. O GOD, come to my assistance;
O Lord make haste to help me.
 3. Let them be confounded and
ashamed that seek my soul:
 4. Let them be turned backward,
and blush for shame that desire evils
to me:
- Let them be presently turned away
blushing for shame that say to me:
'Tis well, 'tis well.
5. Let all that seek thee rejoice and
be glad in thee; and let such as love
thy salvation say always: The Lord be
magnified.
 6. But I am needy and poor; O God,
help me.
- Thou art my helper and my de-
liverer: O Lord, make no delay.

PSALM LXX.

In the Hebrew this psalm has no title. The Septuagint, however, gives the title we have in verse 1. Some hold that Jeremias is its author, but there is no conclusive reason to depart from the Septuagint tradition. It was probably sung by the sons of Jonadab (*Cf. Jer.*, xxxv.) and other exiles. Three strophes. I., 1-3, introduction; II., 4-13, recounts God's goodness in times past and a prayer for the overthrow of his enemies; III., 14-24, the psalmist sees his prayer answered and thanks God.

PSALMUS LXX.

1. Psalmus David,
filiorum Jonadab, et priorum
captivorum.
- IN te, Domine, speravi, non con-
fundar in æternum:
2. in justitiâ tuâ libera me, et eripe
me.
- Inclina ad me aurem tuam, et salva
me.
3. Esto mihi in Deum protectorem,
et in locum munitum: ut saluum me
facias,

PSALM LXX.

1. A psalm for David. Of the sons of
Jonadab, and the former captives.
- IN thee, O Lord, I have hoped, let
me never be put to confusion: 2
deliver me in thy justice, and rescue
me.
- Incline thy ear unto me, and save
me.
3. Be thou unto me a God, a pro-
tector, and a place of strength: that
thou mayst make me safe.

quoniam firmamentum meum, et refugium meum es tu.

4. Deus meus, eripe me de manu peccatoris, et de manu contra legem agentis et iniqui

5. quoniam tu es patientia mea, Domine : Domine, spes mea a juventute meâ.

6. In te confirmatus sum ex utero : de ventre matris meæ tu es protector meus :

In te cantatio mea semper :

7. tanquam prodigium factus sum multis : et tu adjutor fortis.

8. Repleatur os meum laude, ut canteam gloriam tuam : totâ die magnitudinem tuam.

9. Ne projicias me in tempore senectutis : cum defecerit virtus mea, ne derelinquas me.

10. Quia dixerunt inimici mei mihi : et qui custodiebant animam meam, consilium fecerunt in unum,

11. dicentes : Deus dereliquit eum, persequimini, et comprehendite eum : quia non est qui eripiat.

12. Deus, ne elongeris a me : Deus meus, in auxilium meum respice.

13. Confundantur, et deficiant detractores animæ meæ : operiantur confusione, et pudore qui quærunt mala mihi.

14. Ego autem semper sperabo : et adjiciam super omnem laudem tuam.

15. Os meum annuntiabit justitiam tuam, tota die salutare tuum.

Quoniam non cognovi litteraturam, introibo in potentias Domini :

16. Domine, memorabor justitiæ tuæ solius.

17. Deus, docuisti me a juventute meâ : et usque nunc pronuntiabo mirabilia tua.

18. Et usque in senectam et senium : Deus, ne derelinquas me,

For thou art my firmament and my refuge.

4. Deliver me, O my God, out of the hand of the sinner, and out of the hand of the transgressor of the law and of the unjust.

5. For thou art my patience, O Lord : my hope, O Lord, from my youth.

6. By thee have I been confirmed from the womb : from my mother's womb thou art my protector.

Of thee shall I continually sing : 7 I am become unto many as a wonder, but thou art a strong helper.

8. Let my mouth be filled with praise, that I may sing thy glory ; thy greatness all the day long.

9. Cast me not off in the time of old age : when my strength shall fail, do not thou forsake me.

10. For my enemies have spoken against me : and they that watched my soul have consulted together,

11. Saying : God hath forsaken him : pursue and take him, for there is none to deliver him.

12. O God, be not thou far from me : O my God, make haste to my help.

13. Let them be confounded and come to nothing that detract my soul : let them be covered with confusion and shame that seek my hurt.

14. But I will always hope : and will add to all thy praise.

15. My mouth shall shew forth thy justice ; thy salvation all the day long.

Because I have not known learning, 16 I will enter into the powers of the Lord : O Lord, I will be mindful of thy justice alone.

17. Thou hast taught me, O God, from my youth : and till now I will declare thy wonderful works.

18. And unto old age and grey hairs : O God, forsake me not,

3. "*Firmament*," literally, rock of safety.

5. "*My patience*," my trust.

6. "*Confirmed*," sustained, on Thee have I leaned.

7. "*Wonder*." Jerome, "portentum." Either a marvel of God's protecting hand, or my whole life has been a wonderful series of perils and deliverances.

15. "*Learning*," literally, numbers, *i.e.*, he is unable to enumerate all God's acts of loving kindness towards him. It gives the reason of his praising God more and more.

16. "*I will enter into the powers*," literally, I will go forward praising the great deeds of Jehovah.

donec annuntiem brachium tuum
generationi omni, quæ ventura est ;
potentiam tuam,

19. et justitiam tuam, Deus, usque
in altissima, quæ fecisti magnalia :
Deus, quis similis tibi ?

20. Quantas ostendisti mihi tribula-
tiones multas, et malas : et conversus
vivificasti me : et de abyssis terræ ite-
rum reduxisti me :

21. multiplicasti magnificentiam
tuam : et conversus consolatus es me.

22. Nam et ego confitebor tibi in
vasis psalmi veritatem tuam : Deus
psallam tibi in citharâ, sanctus Israël.

23. Exultabunt labia mea cùm can-
tavero tibi : et anima mea, quam re-
demisti.

24. Sed et lingua mea totâ die me-
ditabitur justitiam tuam : cùm confusi
et reveriti fuerint qui quærunt mala
mihi.

Until I shew forth thy arm to all the
generation that is to come :

Thy power, 19 and thy justice, O
God, even to the highest great things
thou hast done : O God, who is like
to thee ?

20. How great troubles hast thou
shewn me, many and grievous : and
turning thou hast brought me to life,
and hast brought me back again from
the depths of the earth :

21. Thou hast multiplied thy mag-
nificence ; and turning to me thou hast
comforted me.

22. For I will also confess to thee :
thy truth with the instruments of
psaltery : O God, I will sing to thee
with the harp, thou holy one of Israel.

23. My lips shall greatly rejoice,
when I shall sing to thee ; and my soul
which thou hast redeemed.

24. Yea and my tongue shall medi-
tate on thy justice all the day : when
they shall be confounded and put to
shame that seek evils to me.

PSALM LXXI.

This and cxxvi. are the only psalms in the Psalter written by Solomon. Some dispute the genuineness of the title, but there are no grounds for doing so. Though no portion of it is quoted in the New Testament as a Messianic psalm, it undoubtedly is one. It is mere word-juggling to explain verses 5, 7, 9-11, 17 otherwise. Over and above the internal evidence, there is an unbroken line of tradition in favour of the Messianic interpretation. For just as David saw in his victories over his foes the greater and more spiritual victories of "David's Son," so here, Solomon sees in his reign of peace, a type of His reign, Who was greater than Solomon, and the Prince of Peace. Two strophes. I., 2-11, a prayer that the reign of the king may be one of prosperity and peace, may last for ever, and may extend to all nations ; II., 12-17, He shall take care of the poor and the needy, all tongues shall declare the glory of His reign ; 18-19, a doxology added later.

PSALMUS LXXI.

1. Psalmus, in Salomonem.

2. DEUS, judicium tuum regi da :
et justitiam tuam filio regis :

PSALM LXXI.

1. A psalm on Solomon.

2. GIVE to the king thy judgment,
O God : and to the king's son thy jus-
tice :

2. Give to me, King Solomon, the faculty of giving just decisions (judgment), and to me who am King David's son, that sanctity of heart which makes men just (justice).

judicare populum tuum in justitiâ, et pauperes tuos in iudicio.

3. Suscipiant montes pacem populo : et colles justitiam.

4. Judicabit pauperes populi, et salvos faciet filios pauperum : et humiliabit calumniatorem.

5. Et permanebit cum sole, et ante lunam, in generatione et generationem.

6. Descendet sicut pluvia in vellus : et sicut stillicidia stillantia super terram.

7. Orietur in diebus ejus justitia, et abundantia pacis : donec auferatur luna.

8. Et dominabitur a mari usque ad mare : et a flumine usque ad terminos orbis terrarum.

9. Coràm illo procident Æthiopes : et inimici ejus terram lingent.

10. Reges Tharsis, et insulæ munerera offerent : reges Arabum, et Saba dona adducent :

11. et adorabunt eum omnes reges terræ : omnes gentes servient ei :

12. quia liberabit pauperem a potente : et pauperem, cui non erat adiutor.

13. Parcet pauperi et inopi : et animas pauperum salvas faciet.

14. Ex usuris et iniquitate redimet animas eorum : et honorabile nomen eorum coràm illo.

To judge thy people with justice, and thy poor with judgment.

3. Let the mountains receive peace for the people : and the hills justice.

4. He shall judge the poor of the people, and he shall save the children of the poor : and he shall humble the oppressor.

5. And he shall continue with the sun, and before the moon, throughout all generations.

6. He shall come down like rain upon the fleece ; and as showers falling gently upon the earth.

7. In his days shall justice spring up, and abundance of peace, till the moon be taken away.

8. And he shall rule from sea to sea, and from the river unto the ends of the earth.

9. Before him the Ethiopians shall fall down : and his enemies shall lick the ground.

10. The kings of Tharsis and the islands shall offer presents : the kings of the Arabians and of Saba shall bring gifts :

11. And all kings of the earth shall adore him : all nations shall serve him.

12. For he shall deliver the poor from the mighty : and the needy that had no helper.

13. He shall spare the poor and needy : and he shall save the souls of the poor.

14. He shall redeem their souls from usuries and iniquity : and their name shall be honourable in his sight.

3. Let the hills and mountains (the whole land) bring forth peace to the people through the just judgments of the King. Peace is one of the characteristic marks of the Messiah's reign.

5. Literally, "and they (the people) shall fear Thee as long as the sun and moon shall last." The sun and moon were, to the psalmist's mind, the symbols of immutability.

6. His reign shall be to the people the signal of divine favour like the dew that fell on Gideon's fleece, and of the same benign influence as the water that falls on the parched earth.

11-14. It is impossible to apply what is said here to any earthly Jewish monarch. Solomon's reign, no doubt, began with glorious promise, but he afterwards became an oppressor of his people and the slave of lust. The type was broken that the people may look forward to the antitype.

14. "*Their names,*" literally, their blood, i.e., it shall not be spilled unavenged.

15. Et vivet, et dabitur ei de auro Arabiae, et adorabunt de ipso semper: totâ die benedicent ei.

16. Et erit firmamentum in terrâ in summis montium, superextolletur super Libanum fructus ejus: et flore-bunt de civitate sicut fœnum terræ.

17. Sit nomen ejus benedictum in sæcula: ante solem permanet nomen ejus.

Et benedicentur in ipso omnes tribus terræ: omnes gentes magnificabunt eum.

18. Benedictus Dominus Deus Israël, qui facit mirabilia solus;

19. et benedictum nomen majestatis ejus in æternum: et replebitur majestate ejus omnis terra: fiat, fiat.

20. Defecerunt laudes David filii Jesse.

15. And he shall live, and to him shall be given of the gold of Arabia, for him they shall always adore, they shall bless him all the day.

16. And there shall be a firmament on the earth on the tops of mountains, above Libanus shall the fruit thereof be exalted: and *they* of the city shall flourish like the grass of the earth.

17. Let his name be blessed for evermore: his name continueth before the sun.

And in him shall all the tribes of the earth be blessed: all nations shall magnify him.

18. Blessed be the Lord the God of Israel, who alone doth wonderful things.

19. And blessed be the name of his majesty for ever: and the whole earth shall be filled with his majesty. So be it. So be it.

20. The praises of David, the son of Jesse, are ended.

15. The subject of this verse is not the king but the "poor man," *i.e.*, the poor man shall live and give him. (the king) of the gold of Arabia. "*For Him shall they adore*," for the Messiah's kingdom the poor shall pray.

16. "*Firmament*," literally, abundance of corn (so that) on the tops of the mountains the fruit shall rustle like Lebanon.

18-20. A doxology to mark the end of the Second Book of Psalms.

20. This does not mean that all the psalms written before this were composed by David or that none of the psalms in the later books are his. It was appended to some early collection (of psalms) that bore his name.

PSALM LXXII.

The problem which the psalmist proposes to solve here is one which has ever disquieted the minds of thinkers—why do the wicked prosper and the good suffer? It is precisely the same question that is asked and answered in Psalms xxxvi. and xlviii. In those his solution of the difficulty was in the thought that, after all, the prosperity of the wicked was short-lived; here his consolation is that God is his portion. Three strophes. After verse 1, in which he proposes his theme, we have strophe I, 2-15, the facts which have made him almost waver in his faith; II., 16-26, the victory he gains when he realises that the prosperity of the

wicked is short-lived and that Jehovah is his helper and portion; III., 27-28, a recapitulation.

PSALMUS LXXII.

PSALM LXXII.

1. Psalmus Asaph.

QUAM bonus Israël Deus his, qui recto sunt corde!

2. Mei autem pene moti sunt pedes : pene effusi sunt gressus mei.

3. Quia zelavi super iniquos, pacem peccatorum videns.

4. Quia non est respectus morti eorum : et firmamentum in plagâ eorum.

5. In labore hominum non sunt, et cum hominibus non flagellabuntur :

6. ideo tenuit eos superbia, operti sunt iniquitate et impietate suâ.

7. Prodiit quasi ex adipe iniquitas eorum : transierunt in affectum cordis.

8. Cogitaverunt, et locuti sunt nequitiam : iniquitatem in excelso locuti sunt.

9. Posuerunt in cælum os suum : et lingua eorum transiit in terrâ.

10. Ideo convertetur populus meus hic : et dies pleni invenientur in eis

1. A psalm for Asaph.

How good is God to Israel, to them that are of a right heart!

2. But my feet were almost moved ; my steps had well nigh slipped.

3. Because I had a zeal on occasion of the wicked, seeing the prosperity of sinners.

4. For there is no regard to their death, nor *is there* strength in their stripes.

5. They are not in the labour of men : neither shall they be scourged like *other* men.

6. Therefore pride hath held them fast : they are covered with their iniquity and their wickedness.

7. Their iniquity hath come forth, as it were from fatness : they have passed into the affection of the heart.

8. They have thought and spoken wickedness : they have spoken iniquity on high.

9. They have set their mouth against heaven : and their tongue hath passed through the earth.

10. Therefore will my people return here : and full days shall be found in them.

1. "*How good*," or, nothing but good, only good. This is the conclusion at which he arrives notwithstanding all his doubts and difficulties. "*Right heart*," true Israelites.

2. Hebrew, "but as for me, my feet," etc. The pronoun is emphatic. "I, who ought to know better, almost lost faith in Jehovah."

3. "*Had a zeal*," envied the lot of the wicked.

4. Hebrew, "they are not fettered to death and their strength is firm," *i.e.*, they are not only prosperous, but their prosperity will last. Remember that this is what the psalmist thought in his folly ; afterwards he gauges things better.

5. "*They are not in trouble like other men*." Again, this is what he thought before he was illumined by God's grace.

7. Literally, "their eye looketh from fatness," denoting their worldly ease and comfort. "*They have passed*," literally, "the imaginings of their heart overflow"—description of their pride.

9. "*Against heaven*," in the Heavens, there is nothing in heaven or earth those men do not censure.

10. Badly translated. "Therefore his people are turned after them and waters of a full (cup) are wrung out to them." The

11. Et dixerunt: Quomodo scit Deus, et si est scientia in Excelso?

12. Ecce ipsi peccatores, et abundantes in sæculo obtinuerunt divitias.

13. Et dixi: Ergò sine causâ justificavi cor meum, et lavi inter innocentis manus meas:

14. et fui flagellatus totâ die, et castigatio mea in matutinis.

15. Si dicebam: Narrabo sic: ecce nationem filiorum tuorum reprobavi.

16. Existimabam ut cognoscerem hoc, labor est ante me:

17. donec intrem in Sanctuarium Dei: et intelligam in novissimis eorum.

18. Verumtamen propter dolos posuisti eis: deiecisti eos dum allevarentur.

19. Quomodo facti sunt in desolationem, subito defecerunt: perierunt propter iniquitatem suam.

20. Velut somnium surgentium, Domine, in civitate tuâ imaginem ipsorum ad nihilum rediges.

21. Quia inflammatum est cor meum, et renes mei commutati sunt:

22. et ego ad nihilum redactus sum, et nescivi.

11. And they said: How doth God know? and is there knowledge in the Most High?

12. Behold these are sinners; and yet abounding in the world they have obtained riches.

13. And I said: Then have I in vain justified my heart, and washed my hands among the innocent.

14. And I have been scourged all the day; and my chastisement hath been in the mornings.

15. If I said: I will speak thus; behold I should condemn the generation of thy children.

16. I studied that I might know this thing, it is a labour in my sight:

17. Until I go into the sanctuary of God, and understand concerning their last ends.

18. But indeed for deceits thou hast put it to them: when they were lifted up thou hast cast them down.

19. How are they brought to desolation? they have suddenly ceased to be: they have perished by reason of their iniquity.

20. As the dream of them that awake, O Lord; so in thy city thou shalt bring their image to nothing.

21. For my heart hath been inflamed, and my reins have been changed: 22 and I am brought to nothing, and I knew not.

meaning is that God's people, seeing the prosperity of the wicked, turn to them, follow their example in vice, and drink deeply of the cup of pleasure.

11-14. Here are the words of those who turned from God to join the wicked. Omit "*and I said*" in verse 13.

15. The psalmist now speaks. "*Thus,*" as had been spoken from 11-14. "*Generation of Thy children,*" the true Israelites. The psalmist means to say—if I identified myself with the course of reasoning adopted by the apostates (11-14) I should cease to be a true Israelite.

16. "*This thing,*" viz., the problem of the just suffering and the wicked prospering.

17. "*Until I go,*" literally, "until I went." It was only in answer to prayer that the scales fell from his eyes.

18. "*For deceits,*" literally, "in slippery places dost Thou set them (wicked), Thou lettest them fall to ruin." Here is the thought that restores the psalmist's faith in God. He does not go beyond the barriers of this present world, for what happened after death was a sealed book, but he was justified in expecting that the retribution sanctioned in the Old Law against the wicked should be visibly meted out in this present world.

20. "*In Thy city,*" literally, when Thou dost arise.

21. What happened in the time of doubt.

23. Ut jumentum factus sum apud te: et ego semper tecum.

24. Tenuisti manum dexteram meam: et in voluntate tuâ deduxisti me, et cum gloriâ suscepisti me.

25. Quid enim mihi est in cælo? et a te quid volui super terram?

26. Defecit caro mea, et cor meum: Deus cordis mei, et pars mea Deus in æternum.

27. Quia ecce, qui elongant se a te, peribunt: perdidisti omnes, qui fornicantur abs te.

28. Mihi autem adhærere Deo bonum est: ponere in Domino Deo spem meam:

ut annuntiem omnes prædicationes tuas, in portis filiæ Sion.

23. I am become as a beast before thee: and I *am* always with thee.

24. Thou hast held me by my right hand: and by thy will thou hast conducted me, and with thy glory thou hast received me.

25. For what have I in heaven? and besides thee what do I desire upon earth?

26. For thee my flesh and my heart hath fainted away: thou art the God of my heart, and the God that is my portion for ever.

27. For behold they that go far from thee shall perish: thou hast destroyed all them that are disloyal to thee.

28. But it is good for me to adhere to my God, to put my hope in the Lord God:

That I may declare all thy praises, in the gates of the daughter of Sion.

24. This verse should commence, "*yet I am always with thee.*"

24-26. "*Hast conducted*"; "*hast received*"—read in the future tense. "These words," says Bishop Perowne, "in their exquisite beauty, need not comment or interpretation, but a heart in unison with them. They lift us up above the world, above doubts and fears and perplexities, into a higher and holier atmosphere, we breathe the air of heaven."

PSALM LXXIII.

Critics are divided as to what event occasioned this psalm, some referring it to the invasion of Nabuchodonozor, others to that of Antiochus Epiphanes. Considering the evidence carefully, I am inclined to the latter opinion, principally for two reasons:—(a) It is hard to understand how the psalmist could complain that there was no prophet (v. 9) any more in the time of Nabuchodonozor, seeing that Ezechiël and Jeremias were both alive; and (b) if it refers to this time you can give no satisfactory reason for the psalmist omitting the taking of the people into captivity. It would be like describing Rome without St. Peter's. Four strophes. I., 1-3, a prayer that God may help His people in their difficulties; II., the enemies' triumph and its consequences; III., 10-17, Jehovah is reminded of His goodness to His people

in the times of old; IV., 17-23, a prayer that Jehovah may not allow His name to be a matter of reproach.

PSALMUS LXXIII.

1. Intellectus Asaph.

Ut quid, Deus, repulisti in finem :
iratus est furor tuus super oves pascuæ
tuæ,

2. memor esto congregationis tuæ,
quam possedisti ab initio.

Redemisti virgam hæreditatis tuæ :
mons Sion, in quo habitasti in eo.

3. Leva manus tuas in superbias
eorum in finem : quanta malignatus
est inimicus in sancto !

4. Et gloriati sunt qui oderunt te :
in medio solemnitatis tuæ.

Posuerunt signa sua, signa :
super et non cognoverunt sicut in exitu
super summum.

Quasi in sylvâ lignorum securibus

6. exciderunt januas ejus in idip-
sum : in securi, et ascia dejecerunt
eam.

7. Incenderunt igni Sanctuarium
tuum : in terrâ polluerunt tabernacu-
lum nominis tui.

8. Dixerunt in corde suo cognatio
eorum simul : Quiescere faciamus
omnes dies festos Dei a terrâ.

PSALM LXXIII.

1. Understanding for Asaph.

O GOD, why hast thou cast us off
unto the end : why is thy wrath, en-
kindled against the sheep of thy
pasture ?

2. Remember thy congregation,
which thou hast possessed from the
beginning.

The sceptre of thy inheritance
which thou hast redeemed : mount
Sion in which thou hast dwelt.

3. Lift up thy hands against their
pride unto the end ; *see* what things
the enemy hath done wickedly in the
sanctuary.

4. And they that hate thee have
made their boasts, in the midst of
thy solemnity.

They have set up their ensigns for
signs : 5 and they knew not both in
the going out, and on the highest
top.

As with axes in a wood of trees, 6
they have cut down at once the gates
thereof, with axe and hatchet they
have brought it down.

7. They have set fire to the sanc-
tuary : they have defiled the dwelling
place of thy name on the earth.

8. They said in their heart, the
whole kindred of them together : Let
us abolish all the festival days of
God from the land.

1. "*Unto the end*," for ever ; "*sheep of Thy pasture*," a loving
appeal from the sheep to the Shepherd.

2. "*Congregation*." "*Sceptre of Thy inheritance*," Thy own
people.

3. Literally, "lift up thy feet into the eternal ruins, the enemy
lays waste everything in the sanctuary," *i.e.*, come quickly to visit
the ruins which the enemies have made, and which look as if they
were beyond repair.

4. "*Their ensigns*." Either their own religious symbols, or
their military standards.

5. Badly translated. "He (the enemy) looks like one raising
up the axe in forest thickets"—the destruction of the temple is
compared to the hewing of a gap in a forest.

8. Literally, "they said in their heart 'let us destroy them
altogether,' they burn all the houses of worship in the land."

9. Signa nostra non vidimus, jam non est propheta: et nos non cognoscet amplius.

10. Usquequo, Deus, improperebit inimicus: irritat adversarius nomen tuum in finem?

11. Ut quid avertis manum tuam, et dexteram tuam, de medio sinu tuo in finem?

12. Deus autem rex noster ante sæcula: operatus est salutem in medio terræ.

13. Tu confirmasti in virtute tuâ mare: contribulasti capita draconum in aquis.

14. Tu confregisti capita draconis: dedisti eum escam populis Æthiopum.

15. Tu dirupisti fontes et torrentes: tu siccasti fluvios Ethan.

16. Tuus est dies, et tua est nox: tu fabricatus es auroram et solem.

17. Tu fecisti omnes terminos terræ: æstatem et ver tu plasmasti ea.

18. Memor esto hujus, inimicus improperevit Domino: et populus insipientis incitavit nomen tuum.

19. Ne tradas bestiis animas confidentes tibi, et animas pauperum tuorum ne obliviscaris in finem.

20. Respice in testamentum tuum: quia repleti sunt, qui obscurati sunt terræ domibus iniquitatum.

9. Our signs we have not seen, there is now no prophet: and he will know us no more.

10. How long, O God, shall the enemy reproach: is the adversary to provoke thy name for ever?

11. Why dost thou turn away thy hand: and thy right hand out of the midst of thy bosom for ever?

12. But God is our king before ages: he hath wrought salvation in the midst of the earth.

13. Thou by thy strength didst make the sea firm: thou didst crush the heads of the dragons in the waters.

14. Thou hast broken the heads of the dragon: thou hast given him to be meat for the people of the Ethiopians.

15. Thou hast broken up the fountains and the torrents: thou hast dried up the Ethan rivers.

16. Thine is the day, and thine is the night: thou hast made the morning light and the sun.

17. Thou hast made all the borders of the earth: the summer and the spring were formed by thee.

18. Remember this, the enemy hath reproached the Lord: and a foolish people hath provoked thy name.

19. Deliver not up to beasts the souls that confess to thee: and forget not to the end the souls of thy poor.

20. Have regard to thy covenant: for they that are the obscure of the earth have been filled with dwellings of iniquity.

9. "*Signs*," religious emblems which were torn down by the enemy. "*He will know us no more*," literally, there is no one who knows (how long this state of things will last).

11. "*Out of the midst*." Supply some such words as "put an end to this state of affairs." Put a comma after "hand," and period after "right hand."

13. "*Heads of the dragons*," the Egyptians.

14. "*People of the Ethiopians*," literally, inhabitants of the wilderness, i.e., wild beasts.

15. "*Broken the fountains and torrents*"—a pregnant expression for Thou hast broken the rock from which flowed fountains and torrents. The reference is to *Exod.*, xvii., 6. "*Ethan rivers*," literally, perpetual streams, i.e., the Jordan.

17. "*Borders of the earth*," viz., those next the ocean.

18. "*Foolish people*," the heathens.

19. The Hebrew has "the soul of Thy dove," viz., Israel. The Septuagint, read *thodeca* for *thoreca*.

20. "*Thy covenant*." The covenant which Thou hast made with us. Translate the remainder of the verse thus, "for the hiding-places of the land are full of the habitations of violence."

21. Ne avertatur humilis factus confusus: pauper et inops laudabunt nomen tuum.

22. Exurge, Deus, judica causam tuam: memor esto improperiorum tuorum, eorum quæ ab insipiente sunt totâ die.

23. Ne obliviscaris voces inimicorum tuorum: superbia eorum, qui te oderunt, ascendit semper.

21. Let not the humble be turned away with confusion: the poor and needy shall praise thy name.

22. Arise, O God, judge thy own cause: remember thy reproaches with which the foolish man hath reproached thee all the day.

23. Forget not the voices of thy enemies: the pride of them that hate thee ascendeth continually.

PSALM LXXIV.

This psalm celebrated the just judgment of Jehovah. Sin and wickedness are not unnoticed by Him, but He waits for His own good time. Three strophes. I., 2, we praise Thee, O God, for Thy wonderful works; II., 3-9, God is a just judge; III., 10-11, Jehovah's praise shall be published for ever.

PSALMUS LXXIV.

1. In finem, ne corrumpas, Psalmus Cantici Asaph.

2. CONFITEBIMUR tibi, Deus: confitebimur, et invocabimus nomen tuum. Narrabimus mirabilia tua:

3. cùm accepero tempus, ego justitias judicabo.

4. Liquefacta est terra, et omnes qui habitant in eâ; ego confirmavi columnas ejus.

5. Dixi iniquis: Nolite iniquè agere: et delinquentibus: Nolite exaltare cornu.

6. Nolite extollere in altum cornu vestrum, nolite loqui adversus Deum iniquitatem.

7. Quia neque ab oriente, neque ab occidente, neque a desertis montibus:

8. quoniam Deus judex est.

PSALM LXXIV.

1. Unto the end, corrupt not, a psalm of a canticle for Asaph.

2. WE will praise thee, O God: we will praise, and we will call upon thy name.

We will relate thy wondrous works: 3 when I shall take a time, I will judge justices.

4. The earth is melted, and all that dwell therein: I have established the pillars thereof.

5. I said to the wicked: Do not act wickedly: and to the sinners: Lift not up the horn.

6. Lift not up your horn on high: speak not iniquity against God.

7. For neither from the east, nor from the west, nor from the desert hills: 8 for God is the judge.

1. "*Corrupt not*," probably some well-known air.

2. "*We will call upon*." Literally, "Thy name is near and men (our forefathers) have told of Thy wonderful works."

3. Jehovah is introduced abruptly as the speaker. "*Take a time*," i.e., when the time set down in the divine decrees has come. "*Judge justices*," judge justly. Jerome, "*recte judicabo*."

4. This describes the land after the invader, but nevertheless Jehovah's omnipotent hand will defend it as He once created it.

5. Jehovah still speaks. "*Horn*," power, insolence.

7. Supply some such expression as "cometh judgment" or "cometh victory."

Hunc humiliat, et hunc exaltat:

9. quia calix in manu Domini vini meri plenus misto.

Et inclinavit ex hoc in hoc: verumtamen fæx ejus non est exinanita: bibent omnes peccatores terræ.

10. Ego autem annuntiabo in sæculum: cantabo Deo Jacob.

11. Et omnia cornua peccatorum confringam: et exaltabuntur cornua justi.

One he putteth down, and another he lifted up: 9 for in the hand of the Lord there is a cup of strong wine full of mixture.

And he hath poured it out from this to that: but the dregs thereof are not emptied: all the sinners of the earth shall drink.

10. But I will declare for ever: I will sing to the God of Jacob.

11. And I will break all the horns of sinners: but the horns of the just shall be exalted.

8. "*One*," viz., the proud, "*another*," the just, He raises up."

9. "*Mixture*," aromatic herbs to make it stronger and more intoxicating. The cup is the emblem of God's wrath, it is a cup of strong and intoxicating wine, which Jehovah is represented as pouring from His own wine-jar into the sinner's cup ("from this to that"). "*Are not emptied*," literally, they (sinners) shall sip. Jerome, "faeces ejus potabunt bibentes omnes impii terræ."

10. "*Declare*," i.e., the judgment of God.

11. The psalmist claims for himself and the people a little share in the great act of justice.

PSALM LXXV.

From the inscription of the Septuagint "to the Assyrians" nearly all critics are agreed that the psalm was composed to celebrate the overthrow of Sennacherib's army. It is probably the fulfilment of what was hoped for in Psalm lxxiv. Three strophes. I., 2-4, Sion is the abode of God and there He has manifested His power; II., 5-11, a description of the overthrow of the enemies' army; III., 12-13, thanksgiving.

PSALMUS LXXV.

PSALM LXXV.

1. In finem, in Laudibus.

Psalmus Asaph,
Canticum ad Assyrios.

2. NOTUS in Judæa Deus: in Israël magnum nomen ejus:

3. et factus est in pace locus ejus: et habitatio ejus in Sion.

4. Ibi confregit potentias arcuum, scutum, gladium, et bellum.

1. Unto the end, in praises, a psalm for Asaph: a canticle to the Assyrians.

2. IN Judea God is known: his name is great in Israel.

3. And his place is in peace: and his abode in Sion:

4. There hath he broken the powers of bows, the shield, the sword, and the battle.

1. "*In Judea*," i.e., in Juda. "*God is known*," through the great victory He has gained for His people.

3. "*His place is in peace*," literally, His dwelling-place is in Salem, i.e., Jerusalem. *Salem* signifies peace in Hebrew, hence the Vulgate *in pace*, but it is here a proper name undoubtedly. Jerome, "in Salem tabernaculum ejus."

4. "*There*," viz., in Jerusalem.

5. Illuminans tu mirabiliter a montibus aternis:

6. turbati sunt omnes insipientes corde.

Dormierunt somnum suum: et nihil invenerunt omnes viri divitiarum in manibus suis.

7. Ab increpatione tuâ, Deus Jacob, dormitaverunt qui ascenderunt equos.

8. Tu terribilis es, et quis resistet tibi? ex tunc ira tua.

9. De cœlo auditum fecisti iudicium: terra tremuit et quievit.

10. Cùm exurgeret in iudicium Deus, ut salvos faceret omnes mansuetos terræ.

11. Quoniam cogitatio hominis confitebitur tibi: et reliquæ cogitationis diem festum agent tibi.

12. Vovete, et reddite Domino Deo vestro: omnes qui in circuitu ejus affertis munera.

Terribili.

13. et ei qui aufert spiritum principum, terribili apud reges terræ.

5. Thou enlightenest wonderfully from the everlasting hills. 6 All the foolish of heart were troubled.

They have slept their sleep: and all the men of riches have found nothing in their hands.

7. At thy rebuke, O God of Jacob, they have all slumbered that mounted on horseback.

8. Thou are terrible, and who shall resist thee? from that time thy wrath.

9. Thou hast caused judgment to be heard from heaven: the earth trembled and was still.

10. When God arose in judgment, to save all the meek of the earth.

11. For the thought of man shall give praise to thee: and the remainders of the thought shall keep holiday to thee.

12. Vow ye, and pay to the Lord your God: all you that round about him bring presents.

To him that is terrible, 13 even to him who taketh away the spirit of princes: to the terrible with the kings of the earth.

5. Badly translated. "Thou art more glorious and more magnificent than the mountains of plunder." The simplest and most plausible meaning of the verse is that given by Hengstenberg—the "mountains of plunder" is a figurative expression for powerful plundering nations; here the Assyrians are meant, and the psalmist says that Jehovah has proved Himself more powerful than these.

6. "*Foolish of heart*," etc., literally, the strong-hearted have disappeared. This and verse 7 describe the sudden destruction of the would-be conquerors.

8. "*From that time Thy wrath*," once Thou art angry.

9. "*Judgment*," against Sennacherib and his army.

11. Literally, "for the wrath of men shall praise Thee and Thou girdest Thyself with the remainder of their wrath." All the fury of mortals against God shall turn out to His greater glory, and even the remnants of their wrath serve Him as a weapon whereby to accomplish their destruction.

12. The first part of the verse is addressed to God's people. The second should run thus, "let all that are about Him bring presents to Him who ought to be feared," and is addressed to the Gentile Kings.

13. "*To the terrible with*," He is to be feared by.

PSALM LXXVI.

In this psalm of two strophes the psalmist, in deep pain and distress, cries to God for help; and even the recollection of what God has done for the nation in times past does not convince him that Israel is now the Lord's beloved one (3-10). Rising, however, on the wings of faith he is led on to think that Jehovah has not quite forgotten them, especially when he thinks of their miraculous deliverance from Egypt and the passage of the Red Sea (11-21). It is impossible to say when it was composed.

PSALMUS LXXVI.

1. In finem, pro Idithun, Psalmus Asaph.

2. VOCE meâ ad Dominum clamavi: voce meâ ad Deum, et intendit mihi.

3. In die tribulationis meâ Deum exquisivi, manibus meis nocte contra eum: et non sum deceptus.

Renuit consolari anima mea,

4. memor fui Dei, et delectatus sum, et exercitatus sum: et defecit spiritus meus.

5. Anticipaverunt vigilias oculi mei: turbatus sum, et non sum locutus.

6. Cogitavi dies antiquos: et annos æternos in mente habui.

7. Et meditatus sum nocte cum corde meo, et exercitabar, et scopebam spiritum meum.

8. Numquid in æternum projiciet Deus: aut non apponet ut complacitior sit adhuc?

9. Aut in finem misericordiam suam abscondet, a generatione in generationem?

4. Badly translated. "I remember God and I must sigh, I meditate and my spirit faileth." When I contrast God's dealings towards us in the past with the miserable present, I am wretched in mind and body.

5. "*My eyes*," etc., literally, Thou holdest firm my eyes through the watches, viz., with the thought mentioned in verse 4, so that I cannot sleep.

6. "*Eternal years*," the ages past—so much brighter and better than the present.

7. Literally, "I think of my song in the night, I meditate in my heart, and my spirit asketh," viz., what follows in verses 8, 9, 10. These two verses (6, 7) are very often misapplied.

PSALM LXXVI.

1. Unto the end, for Idithun, a psalm of Asaph.

2. I CRIED to the Lord with my voice; to God with my voice, and he gave ear to me.

3. In the day of my trouble I sought God, with my hands *lifted up* to him in the night: and I was not deceived.

My soul refused to be comforted: 4 I remembered God, and was delighted, and was exercised, and my spirit swooned away.

5. My eyes prevented the watches: I was troubled, and I spoke not.

6. I thought upon the days of old: and I had in my mind the eternal years.

7. And I meditated in the night with my own heart: and I was exercised and I swept my spirit.

8. Will God then cast off for ever? or will he never be more favourable again?

9. Or will he cut off his mercy for ever, from generation to generation?

10. Aut obliviscetur misereri Deus? aut continebit in irâ suâ misericordias suas?

11. Et dixi: Nunc cœpi: hæc mutatio dexteræ Excelsi.

12. Memor fui operum Domini: quia memor ero ab initio mirabilium tuorum,

13. et meditabor in omnibus operibus tuis: et in adinventionibus tuis exercebor.

14. Deus in sancto via tua: quis Deus magnus sicut Deus noster?

15. Tu es Deus qui facis mirabilia. Notam fecisti in populis virtutem tuam:

16. redemisti in brachio tuo populum tuum, filios Jacob, et Joseph.

17. Viderunt te aquæ, Deus, viderunt te aquæ: et timuerunt, et turbatæ sunt abyssi.

18. Multitudo sonitus aquarum: vocem dederunt nubes.

Etenim sagittæ tuæ transeunt:

19. vox tonitruï tui in rotâ.

Illuxerunt coruscationes tuæ orbi terræ: commota est et contremuit terra.

20. In mari via tua, et semitæ tuæ in aquis multis: et vestigia tua non cognoscentur.

21. Deduxisti sicut oves populum tuum, in manu Moysi et Aaron.

10. Or will God forget to show mercy? or will he in his anger shut up his mercies?

11. And I said, Now have I begun: this is the change of the right hand of the most High.

12. I remembered the works of the Lord: for I will be mindful of thy wonders from the beginning.

13. And I will meditate on all thy works: and will be employed in thy inventions.

14. Thy way, O God, is in the holy place: who is the great God like our God?

15 Thou art the God that dost wonders.

Thou hast made thy power known among the nations: 16 with thy arm thou hast redeemed thy people the children of Jacob and of Joseph.

17. The waters saw thee, O God, the waters saw thee: and they were afraid, and the depths were troubled.

18. Great was the noise of the waters: the clouds sent out a sound.

For thy arrows pass: 19 the voice of thy thunder in a wheel.

Thy lightnings enlightened the world: the earth shook and trembled.

20. Thy way is in the sea, and thy paths in many waters: and thy footsteps shall not be known.

21. Thou hast conducted thy people like sheep, by the hand of Moses and Aaron.

11. Hebrew, "And I said, this is my sorrow—the changing of the right hand of the Most High." Jerome, "Et dixi, imbecillitas mea est hæc, commutatio dexteræ Altissimi." What causes me sorrow is the thought of God being so different now to what He used to be in the past. Another frequently misapplied verse.

12. Now the change takes place in the psalmist's feelings. "*I remembered*," "I will remember"; and from this remembrance he derives hope.

13. "*Thy inventions*," Thy doings.

16. "*Redeemed*," brought safely out of Egypt.

17-21. He gives a graphic description of the passing of the Red Sea.

20. "*Thy footsteps*," i.e., Thy track over the sea we know not.

PSALM LXXVII.

This was written for a twofold object. The psalmist desires to dissuade the people from a new apostasy by putting before them the judgments of God in the past. Over and above this he

wants to warn them against a besetting sin. Up to David's time the tribe of Ephraim had enjoyed precedency. Hence it became very difficult for this haughty people to bow down their necks to Juda to which the prerogative of superiority was transferred by Jehovah himself. The second object, therefore, which the psalmist had in view was to inculcate obedience to the divine decree by which Juda was made the chosen tribe. How necessary this lesson was we learn from the sad division of the tribes—the death-knell of the nation's unity. The general ideas may be thus indicated. From 1-4 he uses the events of past history for the nation's present guidance; 5-40, Israel, which entered into a covenant with God, has been, as long as it was under Ephraim, unfaithful to its destiny, notwithstanding all the signal proofs of God's favour it received, notably His leading them from Egypt (43-55). They still provoked Jehovah and brought down His judgments upon them, so that He forsook His habitation in Silo and gave the Ark into the hands of the enemies (57-64). Now again Jehovah has taken compassion on His people, but He has transferred the precedency from Ephraim to Juda. Sion is now His sanctuary, David His king.

PSALMUS LXXVII.

1. Intellectus Asaph.

ATTENDITE, popule meus, legem meam: inclinate aurem vestram in verba oris mei.

2. Aperiam in parabolis os meum: loquar propositiones ab initio.

3. Quanta audivimus et cognovimus ea: et patres nostri narraverunt nobis.

4. Non sunt occultata a filiis eorum, in generatione alterâ.

Narrantes laudes Domini, et virtutes ejus, et mirabilia ejus quæ fecit.

5. Et suscitavit testimonium in Jacob: et legem posuit in Israël.

Quanta mandavit patribus nostris nota facere ea filiis suis:

6. ut cognoscat generatio altera.

PSALM LXXVII.

1. Understanding for Asaph.

ATTEND, O my people, to my law: incline your ears to the words of my mouth.

2. I will open my mouth in parables: I will utter propositions from the beginning.

3. How great things have we heard and known, and our fathers have told us.

4. They have not been hidden from their children, in another generation. Declaring the praises of the Lord, and his powers, and his wonders which he hath done.

5. And he set up a testimony in Jacob and made a law in Israël.

How great things he commanded our fathers, that they should make the same known to their children: 6 that another generation might know them.

1. "*Law*," instruction.

2. "*Parables*," "*propositions*," weighty sayings. "*From the beginning*," i.e., concerning those things which befell the nation in the beginning of its history.

5. "*And*," because.

Filii qui nascentur, et exurgent, et narrabunt filiis suis,

7. ut ponant in Deo spem suam, et non obliviscantur operum Dei: et mandata ejus exquirant.

8. Ne fiant sicut patres eorum: generatio prava et exasperans;

generatio, quæ non direxit cor suum: et non est creditus cum Deo spiritus ejus.

9. Filii Ephrem intendentes et mittentes arcum: conversi sunt in die belli.

10. Non custodierunt testamentum Dei: et in lege ejus noluerunt ambulare.

11. Et obliti sunt benefactorum ejus, et mirabilium ejus quæ ostendit eis.

12. Coràm patribus eorum fecit mirabilia in terrâ Ægypti, in campo Taneos.

13. Interrupit mare, et perduxit eos: et statuit aquas quasi in utre.

14. Et deduxit eos in nube diei: et totâ nocte in illuminatione ignis

15. Interrupit petram in eremo: et adaquavit eos velut in abyssu multâ

16. Et eduxit aquam de petrâ: et deduxit tanquam flumina aquas.

17. Et apposuerunt adhuc peccare ei: in iram excitaverunt Excelsum in iniquoso.

18. Et tentaverunt Deum in cordibus suis: ut peterent escas animabus suis.

19. Et malè locuti sunt de Deo: dixerunt: Numquid poterit Deus parare mensam in deserto?

20. Quoniam percussit petram, et fluxerunt aquæ, et torrentes inundaverunt.

Numquid et panem poterit dare, aut parare mensam populo suo?

The children that should be born and should rise up, and declare them to their children.

7. That they may put their hope in God, and may not forget the works of God: and may seek his commandments.

8. That they may not become like their fathers, a perverse and exasperating generation.

A generation that set not their heart aright: and whose spirit was not faithful to God.

9. The sons of Ephraim who bend and shoot with the bow: they have turned back in the day of battle.

10. They kept not the covenant of God and in his law they would not walk.

11. And they forgot his benefits, and his wonders that he had shewn them.

12. Wonderful things did he do in the sight of their fathers, in the land of Egypt, in the field of Tanis.

13. He divided the sea and brought them through: and he made the waters to stand as in a vessel.

14. And he conducted them with a cloud by day: and all the night with a light of fire.

15. He struck the rock in the wilderness: and gave them to drink, as out of the great deep.

16. He brought forth water out of the rock: and made streams run down as rivers.

17. And they added yet more sin against him: they provoked the most High to wrath in the place without water.

18. And they tempted God in their hearts, by asking meat for their desires.

19. And they spoke ill of God: they said: Can God furnish a table in the wilderness?

20. Because he struck the rock, and the waters gushed out, and the streams overflowed.

Can he also give bread, or provide a table for his people?

8. "Set not their heart aright," wavered in their allegiance.

9. He describes here the infidelity of the Ephraimites and compares them to archers, who, though fully equipped for battle, turn their back to the foe at the critical moment.

12. "Tanis," Zoan, near the eastern border of Lower Egypt.

20. "Because," lo, behold.

21. Ideo audivit Dominus, et distulit: et ignis accensus est in Jacob, et ira ascendit in Israël:

22. quia non crediderunt in Deo, nec speraverunt in salutari ejus:

23. et mandavit nubibus desuper, et januas cœli aperuit.

24. Et pluit illis manna ad manducandum, et panem cœli dedit eis.

25. Panem angelorum manducavit homo: cibaria misit eis in abundantia.

26. Transtulit Austrum de cœlo: et induxit in virtute suâ Africum.

27. Et pluit super eos sicut pulverem carnes: et sicut arenam maris volatilia pennata.

28. Et ceciderunt in medio castrorum eorum: circa tabernacula eorum.

29. Et manducaverunt et saturati sunt nimis, et desiderium eorum attulit eis:

30. non sunt fraudati a desiderio suo,

Adhuc escæ eorum erant in ore ipsorum:

31. et ira Dei ascendit super eos. Et occidit pingues eorum, et electos Israël impedivit.

32. In omnibus his peccaverunt adhuc: et non crediderunt in mirabilibus ejus.

33. Et defecerunt in vanitate dies eorum: et anni eorum cum festinatione.

34. Cùm occideret eos, querebant eum: et revertebantur, et diluculo veniebant ad eum.

35. Et rememorati sunt quia Deus adjutor est eorum: et Deus excelsus redemptor eorum est.

36. Et dilexerunt eum in ore suo, et linguâ suâ mentiti sunt ei:

37. cor autem eorum non erat rectum cum eo: nec fideles habiti sunt in testamento ejus.

21. Therefore the Lord heard, and was angry: and a fire was kindled against Jacob, and wrath came up against Israel.

22. Because they believed not in God: and trusted not in his salvation.

23. And he had commanded the clouds from above, and had opened the doors of heaven.

24. And had rained down manna upon them to eat, and had given them the bread of heaven.

25. Man eat the bread of angels: he sent them provisions in abundance.

26. He removed the south-wind from heaven: and by his power brought in the south-west wind.

27. And he rained upon them flesh as dust: and feathered fowls like as the sand of the sea.

28. And they fell in the midst of their camp, round about their pavilions.

29. So they did eat, and were filled exceedingly, and he gave them their desire: 30 they were not defrauded of that which they craved.

As yet their meat was in their mouth: 31 and the wrath of God came upon them.

And he slew the fat ones amongst them, and brought down the chosen men of Israel.

32. In all these things they sinned still: and they believed not for his wondrous works.

33. And their days were consumed in vanity, and their years in haste.

34. When he slew them, then they sought him: and they returned, and came to him early in the morning.

35. And they remembered that God was their helper: and the most high God their redeemer.

36. And they loved him with their mouth: and with their tongue they lied unto him.

37. But their heart was not right with him: nor were they counted faithful in his covenant.

26. Literally, "He caused the east wind to blow in the Heavens and by His power brought on the south wind"—eastern and southern winds were to bring the quails.

27. "*Rained flesh*," the quails.

30. "*As yet*," i.e., while yet their meat was in their mouths the anger of God came.

38. Ipse autem est misericors, et propitius fiet peccatis eorum: et non disperdet eos.

Et abundavit ut averteret iram suam: et non accendit omnem iram suam:

39. Et recordatus est quia caro sunt: spiritus vadens, et non rediens.

40. Quoties exacerbaverunt eum in deserto, in iram concitaverunt eum in iniquo?

41. Et conversi sunt, et tentaverunt Deum: et sanctum Israël exacerbaverunt.

42. Non sunt recordati manus ejus, die quâ redemit eos de manu tribulantis.

43. Sicut posuit in Ægypto signa sua, et prodigia sua in campo Taneos.

44. Et convertit in sanguinem flumina eorum, et imbres eorum, ne bibent.

45. Misit in eos cœnomyiam, et comedit eos: et ranam, et disperdidit eos.

46. Et dedit ærugini fructus eorum: et labores eorum locustæ.

47. Et occidit in grandine vineas eorum: et moros eorum in pruinâ.

48. Et tradidit grandini jumenta eorum: et possessionem eorum igni.

49. Misit in eos iram indignationis suæ: indignationem, et iram, et tribulationem: immissiones per angelos malos.

50. Viam fecit semitæ iræ suae, non pepercit a morte animabus eorum: et jumenta eorum in morte conclusit.

51. Et percussit omne primogenitum in terrâ Ægypti: primitias omnis laboris eorum in tabernaculis Cham.

52. Et abstulit sicut oves populum suum: et perduxit eos tanquam gregem in deserto.

53. Et deduxit eos in spe, et non timuerunt: et inimicos eorum operuit mare.

54. Et induxit eos in montem sanctificationis suæ: montem, quem acquisivit dextera ejus.

38. But he is merciful, and will forgive their sins: and will not destroy them.

And many a time did he turn away his anger: and did not kindle all his wrath.

39. And he remembered that they are flesh: a wind that goeth and returneth not.

40. How often did they provoke him in the desert: and move him to wrath in the place without water?

41. And they turned back and tempted God: and grieved the holy one of Israel.

42. They remembered not his hand, in the day that he redeemed them from the hand of him that afflicted them:

43. How he wrought his signs in Egypt: and his wonders in the field of Tanis.

44. And he turned their rivers into blood, and their showers that they might not drink.

45. He sent amongst them divers sorts of flies, which devoured them: and frogs which destroyed them.

46. And he gave up their fruits to the blast, and their labours to the locust.

47. And he destroyed their vineyards with hail, and their mulberry-trees with hoar frost.

48. And he gave up their cattle to the hail, and their stock to the fire.

49. And he sent upon them the wrath of his indignation: indignation and wrath and trouble, which he sent by evil angels.

50. He made a way for a path to his anger: he spared not their souls from death, and their cattle he shut up in death.

51. And he killed all the first-born in the land of Egypt: the first-fruits of all their labour in the tabernacles of Cham.

52. And he took away his own people as sheep; and guided them in the wilderness like a flock.

53. And he brought them out in hope, and they feared not: and the sea overwhelmed their enemies.

54. And he brought them into the mountain of his sanctuary: the mountain which his right hand had purchased.

34-39. What a beautiful example of the infinite mercy of God towards human frailty.

44. He does not mention all the plagues.

Et ejecit a facie eorum gentes: et sorte divisit eis terram in funiculo distributionis.

55. Et habitare fecit in tabernaculis eorum tribus Israël.

56. Et tentaverunt, et exacerbarunt Deum excelsum: et testimonia ejus non custodierunt.

57. Et averterunt se, et non servaverunt pactum: quemadmodum patres eorum, conversi sunt in arcum prævum.

58. In iram concitaverunt cum in collibus suis: et in sculptilibus suis ad æmulationem eum provocaverunt.

59. Audivit Deus, et sprexit: et ad nihilum redegit valde Israël.

60. Et repulit tabernaculum Silo, tabernaculum suum, ubi habitavit in hominibus.

61. Et tradidit in captivitatem virtutem eorum: et pulchritudinem eorum in manus inimici.

62. Et conclusit in gladio populum suum: et hæreditatem suam sprexit.

63. Juvenes eorum comedit ignis: et virgines eorum non sunt lamentatæ.

64. Sacerdotes eorum in gladio ceciderunt: et viduæ eorum non plorabantur.

65. Ex excitatus est tanquam dormiens Dominus, tanquam potens crapulatus a vino.

66. Et percussit inimicos suos in posteriora: opprobrium sempiternum dedit illis.

67. Et repulit tabernaculum Joseph: et tribum Ephraïm non elegit:

68. sed elegit tribum Juda, montem Sion quem dilexit.

69. Et ædificavit sicut unicornium sanctificum suum in terrâ, quam fundavit in sæcula.

70. Et elegit David servum suum, et sustulit eum de gregibus ovium: de post fœtantes accepit eum.

And he cast out the Gentiles before them: and by lot divided to them their land by a line of distribution.

55. And he made the tribes of Israel to dwell in their tabernacles.

56. Yet they tempted, and provoked the most high God: and they kept not his testimonies.

57. And they turned away, and kept not the covenant: even like their fathers they were turned aside as a crooked bow.

58. They provoked him to anger on their hills: and moved him to jealousy with their graven things.

59. God heard, and despised *them*, and he reduced Israel exceedingly *as it were* to nothing.

60. And he put away the tabernacle of Silo, his tabernacle where he dwelt among men.

61. And he delivered their strength into captivity: and their beauty into the hands of the enemy.

62. And he shut up his people under the sword: and he despised his inheritance.

63. Fire consumed their young men: and their maidens were not lamented.

64. Their priests fell by the sword: and their widows did not mourn.

65. And the Lord was awaked as one out of sleep, and like a mighty man that hath been surfeited with wine.

66. And he smote his enemies on the hinder parts: he put them to an everlasting reproach.

67. And he rejected the tabernacle of Joseph: and chose not the tribe of Ephraim:

68. But he chose the tribe of Juda, mount Sion which he loved.

69. And he built his sanctuary as of unicorns, in the land which he founded for ever.

70. And he chose his servant David, and took him from the flocks of sheep: he brought him from following the ewes great with young.

57. "*Crooked bow*," one that does not accomplish the archer's end.

61. "*Strength and beauty*," the Ark.

69. "*As of unicorns*," i.e., very strong. Hebrew, like high places; the idea is the same.

70-72. As the fishermen of Galilee became fishers of men, so the Shepherd of the flock of Bethlehem became the pastor of the nations.

71. pascere Jacob servum suum, et Israël hæreditatem suam.

72. Et pavit eos in innocentia cordis sui: et in intellectibus manuum suarum deduxit eos.

71. To feed Jacob his servant, and Israel his inheritance.

72. And he fed them in the innocence of his heart: and conducted them by the skilfulness of his hands.

PSALM LXXVIII.

The psalmist bewails the profanation of the Temple and the ruin of Jerusalem. It is not easy to say whether it refers to the invasion of Sennacherib or Antiochus. It consists of two strophes. I., 1-4, a description of the catastrophe; II., 5-12, a prayer that Jehovah may have mercy on His people and chastise their enemies, and verse 13 promises thanks.

PSALMUS LXXVIII.

1. Psalmus Asaph.

DEUS, venerunt gentes in hæreditatem tuam, polluerunt templum sanctum tuum: posuerunt Jerusalem in pomorum custodiam.

2. Posuerunt morticina servorum tuorum, escas volatilibus cœli: carnes sanctorum tuorum bestiis terræ.

3. Effuderunt sanguinem eorum tanquam equam in circuitu Jerusalem: et non erat qui sepeliret.

4. Facti sumus opprobrium vicinis nostris: subsannatio et illusio his, qui in circuitu nostro sunt.

5. Usquequo, Domine, irasceris in finem: accendetur velut ignis zelus tuus?

6. Effunde iram tuam in gentes, quæ te non noverunt: et in regna, quæ nomen tuum non invocaverunt.

7. Quia comederunt Jacob: et locum ejus desolaverunt.

8. Ne memineris iniquitatum nostrarum antiquarum, citò anticipent nos misericordiæ tuæ; quia pauperes facti sumus nimis.

9. Adjuva nos, Deus salutaris noster: et propter gloriam nominis tui, Domine, libera nos: et propitius esto peccatis nostris, propter nomen tuum:

PSALM LXXVIII.

1. A psalm for Asaph.

O GOD, the heathens are come into thy inheritance, they have defiled thy holy temple: they have made Jerusalem as a place to keep fruit.

2. They have given the dead bodies of thy servants to be meat for the fowls of the air: the flesh of thy saints for the beasts of the earth.

3. They have poured out their blood as water, round about Jerusalem, and there was none to bury them.

4. We are become a reproach to our neighbours; a scorn and derision to them that are round about us.

5. How long, O Lord, wilt thou be angry for ever: shall thy zeal be kindled like a fire?

6. Pour out thy wrath upon the nations that have not known thee: and upon the kingdoms that have not called upon thy name.

7. Because they have devoured Jacob; and have laid waste his place.

8. Remember not our former iniquities: let thy mercies speedily prevent us, for we are become exceeding poor.

9. Help us, O God, our Saviour: and for the glory of thy name, O Lord, deliver us: and forgive us our sins for thy name's sake.

1. "*Thy inheritance*," the Holy Land. "*A place to keep fruit*," Hebrew, ruins, desert. Jerome, "in acervum lapidum."

5. "*Zeal*," indignation.

7. "*His place*," the pasture of which he was the shepherd.

8. "*Prevent us*," come forth to meet us.

10. ne fortè dicant in gentibus: Ubi est Deus eorum? et innotescat in nationibus coràm oculis nostris,

ultio sanguinis servorum tuorum, qui effusus est:

11. introëat in conspectu tuo gemitus compeditorum.

Secundum magnitudinem brachii tui, posside filios mortificatorum.

12. Et redde vicinis nostris septuplum in sinu eorum: improprium ipsorum, quod exprobaverunt tibi, Domine.

13. Nos autem populus tuus, et oves pascuæ tuæ, confitebimur tibi in sæculum:

in generationem et generationem annuntiabimus laudem tuam.

10. Lest they should say among the Gentiles: Where is their God? And let him be made known among the nations before our eyes,

By the revenging the blood of thy servants, which hath been shed: 11 let the sighing of the prisoners come in before thee.

According to the greatness of thy arm, take possession of the children of them that have been put to death.

12. And render to our neighbours sevenfold in their bosom: the reproach wherewith they have reproached thee, O Lord.

13. But we thy people, and the sheep of thy pasture, will give thanks to thee for ever.

We will shew forth thy praise, unto generation and generation.

PSALM LXXIX.

It is impossible to say of what event this psalm speaks—the allusions being too general to lead to any certain conclusion. According to many it is a prayer for the ten tribes that were carried into captivity. Four strophes. I., 2-4, a prayer that Jehovah may save His people; II., 5-8, a description of the calamity that has befallen them; III., 9-14, Israel is described as God's vine; IV., 15-20, a prayer that God may guard His chosen vine.

PSALMUS LXXIX.

1. In finem, pro iis qui commutabuntur, testimonium Asaph, Psalmus.

2. Qui regis Israël, intende: qui deducis velut ovem Joseph.

Qui sedes super cherubim, manifestare.

3. coràm Ephraïm, Benjamin, et Manasse.

Excita potentiam tuam, et veni, ut salvos facias nos.

4. Deus, converte nos: et ostende faciem tuam, et salvi erimus.

PSALM LXXIX.

1. Unto the end, for them that shall be changed, a testimony for Asaph, a psalm.

2. GIVE ear, O thou that rulest Israel: thou that ledest Joseph like a sheep.

Thou that sittest upon the cherubims, shine forth before Ephraim, Benjamin and Manasses.

Stir up thy might, and come to save us.

4. Convert us, O God: and shew us thy face, and we shall be saved.

2. "*Rulest Israel*," literally, the Shepherd of Israel. "*Joseph*," here stands for the Israelites because Joseph proved a father to God's people in Egypt (Bellarmine).

3. These three tribes are mentioned in reference to the position they occupied in the march through the wilderness—immediately behind the Ark.

4. "*Convert*," restore us to our native land.

5. Domine Deus virtutum, quousque irasceris super orationem servi tui?

6. Cibabis nos pane lacrymarum : et potum dabis nobis in lacrymis in mensurâ?

7. Posuisti nos in contradictionem vicinis nostris : et inimici nostri subannaverunt nos.

8. Deus virtutum, converte nos : et ostende faciem tuam : et salvi erimus.

9. Vineam de Ægypto transtulisti : ejecisti gentes, et plantasti eam.

10. Dux itineris fuisti in conspectu ejus : plantasti radices ejus, et implevit terram.

11. Operuit montes umbra ejus : et arbusta ejus cedros Dei.

12. Extendit palmites suos usque ad mare : et usque ad flumen propagines ejus.

13. Ut quid destruxisti maceriam ejus : et vindemiant eam omnes, qui prætergrediuntur viam?

14. Exterminavit eam aper de sylvâ : et singularis ferus depastus est eam.

15. Deus virtutum, convertere : respice de cœlo, et vide, et visita vineam istam.

16. Et perforce eam, quam plantavit dextera tua : et super filium hominis, quem confirmasti tibi.

17. Incensa igni, et suffossa ab increpatione vultûs tui peribunt.

18. Fiat manus tua super virum dexterae tuæ : et super filium hominis, quem confirmasti tibi.

5. O Lord God of hosts, how long wilt thou be angry against the prayer of thy servant?

6. How long wilt thou feed us with the bread of tears : and give us for our drink tears in measure?

7. Thou hast made us to be a contradiction to our neighbours : and our enemies have scoffed at us.

8. O God of hosts, convert us : and shew thy face, and we shall be saved.

9. Thou hast brought a vineyard out of Egypt : thou hast cast out the Gentiles and planted it.

10. Thou wast the guide of its journey in its sight : thou plantest the roots thereof, and it filled the land.

11. The shadow of it covered the hills : and the branches thereof the cedars of God.

12. It stretched forth its branches unto the sea, and its boughs unto the river.

13. Why hast thou broken down the hedge thereof : so that all they who pass by the way do pluck it?

14. The boar out of the wood hath laid it waste : and a singular wild beast hath devoured it.

15. Turn again, O God of hosts, look down from heaven, and see, and visit this vineyard :

16. And perfect the same which thy right hand hath planted : and upon the son of man whom thou hast confirmed for thyself.

17. Things set on fire and dug down shall perish at the rebuke of thy countenance.

18. Let thy hand be upon the man of thy right hand : and upon the son of man whom thou hast confirmed for thyself.

7. "*Contradiction*," an object which our neighbours vied with each other in attacking.

14. "*Singular wild beast*," literally, wild beasts of the field—Teglah-Phalaser, Salmanasar, Sennacherib, etc.

16. "*Upon the son of man*." Omit "upon" and "of man." The "son" is Israel.

17. Hebrew, it (the vine) is burnt with fire, it is cut down (the Holy Land); they (the Israelites) perish.

18. Let thy hand protect him who demands the strength of thy right hand (Israel). "*Son of man*" refers to Israel also.

19. Et non discedimus a te, vivificabis nos: et nomen tuum invocabimus.

20. Domine Deus virtutum, converte nos: et ostende faciem tuam, et salvi erimus.

19. And we depart not from thee, thou shalt quicken us: and we will call upon thy name.

20. O Lord God of hosts, convert us: and shew thy face, and we shall be saved.

19. (And then) we will not go away from thee.

PSALM LXXX.

This is an exhortation to the people to observe the divine ordinances, especially those regarding festival days. A great deal of learning has been expended to prove that it refers to the keeping of one feast rather than another. It consists of two strophes. I., 2-6, observe the festive days; II., 7-16, Jehovah is introduced abruptly to remind His people of past benefits and to claim obedience from them, promising many blessings if they will give a ready hearing to His words.

PSALMUS LXXX.

In finem.

1. pro torcularibus, Psalmus ipsi Asaph.

2. EXULTATE Deo adjutori nostro: jubilate Deo Jacob.

3. Sumite psalmum, et date tympanum: psalterium jucundum cum citharâ.

4. Buccinate in Neomeniâ tubâ, in insigni die solemnitis vestræ:

5. quia præceptum in Israël est: et iudicium Deo Jacob.

PSALM LXXX.

1. Unto the end, for the wine-presses, a Psalm for Asaph himself.

2. REJOICE to God our helper: sing aloud to the God of Jacob.

3. Take a psalm, and bring hither the timbrel: the pleasant psaltery with the harp.

4. Blow up the trumpet on the new moon, on the noted day of your solemnity.

5. For it is a commandment in Israel, and a judgment to the God of Jacob.

4. "*Noted day.*" The Hebrew word thus rendered is ambiguous, and hence it is difficult to find out its true meaning. Most critics understand it (*keseh*) to mean "full moon." The Syriac *keso* means "full moon" also. Assuming that this is correct, the meaning of the verse is, "Blow the trumpet on the new moon (of your great month Nisan)," also in the middle of the month (the full moon), the day of your solemn festival (the Passover), which occurred on the 14th day of Nisan. Others understand it of the Feast of Tabernacles.

5. "*Commandment in Israel,*" i.e., a command given by God to His chosen people. "*Judgment,*" a rite or ordinance.

6. Testimonium in Joseph posuit illud, cùm exiret de terrâ Ægypti: linguam, quam non noverat, audivit.

7. Divertit ab oneribus dorsum ejus: manus ejus in cophino servierunt.

8. In tribulatione invocasti me, et liberavi te: exaudivi te in abscondito tempestatis: probavi te apud aquam contradictionis.

9. Audi, populus meus, et contesta-
bor te: Israel, si audieris me,

10. non erit in te deus recens, ne-
que adorabis deum alienum.

11. Ego enim sum Dominus Deus
tuus, qui eduxi te de terrâ Ægypti:
dilata os tuum, et implebo illud.

12. Et non audivit populus meus
vocem meam: et Israël non intendit
mihi.

13. Et dimisi eos secundùm desi-
deria cordis eorum, ibunt in adinven-
tionibus suis.

14. Si populus meus audisset me:
Israël si in viis meis ambulasset:

15. pro nihilo forsitan inimicos eo-
rum humiliassem: et super tribulantes
eos misissem manum meam.

16. Inimici Domini mentiti sunt ei:
et erit tempus eorum in sæcula.

6. He ordained it for a testimony
in Joseph, when he came out of the
land of Egypt he heard a tongue
which he knew not.

7. He removed his back from the
burdens: his hands had served in
baskets.

8. Thou calledst upon me in afflic-
tion, and I delivered thee: I heard
thee in the secret place of tempest: I
proved thee at the waters of contra-
diction.

9. Hear, O my people, and I will
testify to thee: O Israel, if thou wilt
hearken to me, so there shall be no
new god in thee: neither shalt thou
adore a strange god.

11. For I am the Lord thy God,
who brought thee out of the land of
Egypt: open thy mouth wide, and I
will fill it.

12. But my people heard not my
voice: and Israel hearkened not to
me.

13. So I let them go according to
the desires of their heart: they shall
walk in their own inventions.

14. If my people had heard me: if
Israel had walked in my ways:

15. I should soon have humbled
their enemies, and laid my hand on
them that troubled them.

16. The enemies of the Lord have
lied to him: and their time shall be
for ever.

6. He put it as a command on the posterity of Joseph, *i.e.*, the Israelites, when He (Jehovah) went forth against the land of Egypt (in the plagues). "*He heard a tongue.*" Hebrew, "Where I heard a language that I did not know." The psalmist speaks for the people, and the expression used brings out the oppressive nature of their condition in Egypt, the deliverance from which they owed to Jehovah.

7. This verse continues the description of the Egyptian bondage. Jehovah speaks. "*He removed,*" literally, "I removed his (Israel's) back from the burdens and his hands were freed from the baskets." The baskets were used to carry clay and bricks; several of them were found some years ago in the Theban vaults.

8. "*Secret place of the tempest,*" the thunder-cloud.

9-11. This is the language which Jehovah addressed to His people when He proved them—it is really a discourse within a discourse.

12. "*My people,*" Israel of the past.

13. "*Inventions,*" counsels.

14. Translate, "O, that my people might hear me." He refers now to the present.

16. "*Have lied,*" literally, would have crouched before him (Israel). "*Their time,*" Israel's duration.

17. Et cibavit eos ex adipe frumenti: et de petrâ. melle saturavit eos.

17. And he fed them with the fat of wheat, and filled them with honey out of the rock.

17. "*Fed them*," "*filled them*," literally, He (Jehovah) would feed them and fill them. Images of the abundance which would have rewarded their obedience.

PSALM LXXXI.

In Psalm xlix. Jehovah comes down to judge His people; here He sits in judgment on the judges of the people; there He reproveth the people for their sins and hypocrisy; here He rebukes the judges and magistrates for their flagrant travesty of justice. So general is the language used that we cannot associate it with any particular period of Jewish history. There are no strophes, but the arrangement is simple.

PSALMUS LXXXI.

1. Psalmus Asaph.

DEUS stetit in synagogâ deorum: in medio autem deos dijudicat.

2. Usquequo judicatis iniquitatem: et facies peccatorum sumitis?

3. Judicate egeno, et pupillo humilem, et pauperem justificate.

4. Eripite pauperem: et egenum de manu peccatoris liberate.

5. Nescierunt, neque intellexerunt in tenebris ambulant: movebuntur omnia fundamenta terræ.

PSALM LXXXI.

1. A psalm for Asaph.

GOD hath stood in the congregation of gods: and *being* in the midst of *them* he judgeth gods.

2. How long will you judge unjustly: and accept the persons of the wicked?

3. Judge for the needy and fatherless: do justice to the humble and the poor.

4. Rescue the poor; and deliver the needy out of the hand of the sinner.

5. They have not known nor understood; they walk on in darkness: all the foundations of the earth shall be moved.

1. "*Congregation of gods*." Hebrew, "God standeth in the congregation of God," *i.e.*, in Israel, God's own congregation or people. Jerome, "Deus stetit in coetu Dei." "*Judgeth gods*," *i.e.*, the judges of Israel. *Cf. Ex.*, xxi., 6, xxii., 28.

2. "*Accept the wicked*," take the side of, defend the wicked. Jehovah distinctly warned the judges against this. "With the Lord there is no respect of persons nor taking of bribes." 2 *Par.*, xix., 7.

5. Better, "They (the judges) neither know nor understand"—the rebuke falls on deaf ears. "*Foundations of the earth*," in consequence of the injustice and corruption of those who sit in high places, the bonds of society are being dissolved.

6. Ego dixi : Dii estis, et filii Excelsi omnes.

7. Vos autem sicut homines moriemini : et sicut unus de principibus cadetis.

8. Surge, Deus, judica terram : quoniam tu hæreditabis in omnibus gentibus.

6. I have said : You are gods, and all of you the sons of the most High.

7. But you like men shall die : and shall fall like one of the princes.

8. Arise, O God, judge thou the earth : for thou shalt inherit among all the nations.

6. These are the words of Jehovah, most probably, not of the psalmist, as some contend. Christ appeals to them to prove to the Pharisees that He was not guilty of blasphemy in calling Himself the Son of God (*John*, x., 34).

7. However high your position, the lot of other mortals, whether of noble or ignoble birth, awaits you.

8. "*Shall inherit.*" Thou hast all the nations for Thy inheritance.

PSALM LXXXII.

Though Bellarmine thinks that the events described here are to be referred to the Maccabean period, it seems more probable that it is a prayer put into the mouth of Josaphat against the enemies who conspired against him. 2 *Par.*, xx. The fact that more enemies are mentioned here than in 2 *Par.* xx. does not militate against that opinion, for we frequently find that the psalms complement the historical documents. Two strophes. I., 2-9, describes the greatness of the danger and enumerates the enemies that are surrounding Judah with the intent of destroying her; II., 10-19, a prayer for their overthrow to Him who in times past so often showed the strength of His right hand against the foe.

PSALMUS LXXXII.

1. Canticum Psalmi Asaph.

2. DEUS, quis similis erit tibi? ne taceas, neque compescaris, Deus :

3. quoniam ecce inimici tui sonuerunt : et qui oderunt te, extulerunt caput.

4. Super populum tuum malignaverunt consilium : et cogitaverunt adversus sanctos tuos.

PSALM LXXXII.

1. A canticle of a psalm for Asaph.

2. O GOD, who shall be like to thee? hold not thy peace, neither be thou still, O God.

3. For lo, thy enemies have made a noise : and they that hate thee have lifted up the head.

4. They have taken a malicious counsel against thy people, and have consulted against thy saints.

2. Hebrew, O God, let there not be silence to Thee (*al dami lak*). The Septuagint confounded *dami* (silence) with *dama* (likeness).

3. The reason why God should not hold His peace.

5. *Dixerunt: Venite, et disperdamus eos de gente: et non memoretur nomen Israël ultrâ.*

6. *Quoniam cogitaverunt unanimiter: simul adversum te testamentum disposuerunt.*

7. *tabernacula Idumæorum et Ismaelitæ: Moab, et Agareni, 8. Gebal, et Ammon, et Amalec: alienigenæ cum habitantibus Tyrum.*

9. *Etenim Assur venit cum illis: facti sunt in adiutorium filiis Lot.*

10. *Fac illis sicut Madian, et Sisaræ: sicut Jabin in torrente Cisson.*

11. *Disperierunt in Endor: facti sunt ut stercus terræ.*

12. *Pone principes eorum sicut Oreb, et Zeb, et Zebæe, et Salmana: omnes principes eorum,*

13. *qui dixerunt: Hæreditate possideamus Sanctuarium Dei.*

14. *Deus meus, pone illos ut rotam: et sicut stipulam ante faciem venti.*

15. *Sicut ignis, qui comburit sylvam: et sicut flamma comburens montes:*

16. *ita persequeris illos in tempestate tuâ: et in irâ tuâ turbabis eos.*

17. *Imple facies eorum ignominia: et quærent nomen tuum, Domine.*

18. *Erubescant, et conturbentur in sæculum sæculi: et confundantur, et pereant.*

19. *Et cognoscant quia nomen tibi Dominus: tu solus Altissimus in omni terrâ.*

5. They have said: Come and let us destroy them, so that they be not a nation: and let the name of Israel be remembered no more.

6. For they have contrived with one consent: they have made a covenant together against thee, 7 the tabernacles of the Edomites, and the Ismaelites:

Moab, and the Agarens, 8 Gebal, and Ammon and Amalec: the Philistines, with the inhabitants of Tyre.

9. Yea, and the Assyrian also is joined with them: they are come to the aid of the sons of Lot.

10. Do to them as thou didst to Madian and to Sisara: as to Jabin at the brook of Cisson.

11. *Who* perished at Endor: and became as dung for the earth.

12. Make their princes like Oreb, and Zeb, and Zebæe, and Salmana.

All their princes, 13 who have said: Let us possess the sanctuary of God for an inheritance.

14. O my God, make them like a wheel; and as stubble before the wind.

15. As fire which burneth the wood: and as a flame burning mountains:

16. So shalt thou pursue them with thy tempest: and shalt trouble them in thy wrath.

17. Fill their faces with shame: and they shall seek thy name, O Lord.

18. Let them be ashamed and troubled for ever and ever: and let them be confounded and perish.

19. And let them know that the Lord is thy name: thou alone art the most High over all the earth.

6-9. The enemies that threaten Judah.

9. "*Sons of Lot*," the Ammonites and Moabites.

11. "*Endor*." There is no mention made of the death of Jabin and Sisara in *Judges*, but evidently tradition held that this was the place of their death. This proves what I alluded to in the Introduction—that the psalms complement the historical documents.

14. "*Wheel*," better, chaff or dust.

15, 16. God shall pursue His enemies as destructively as fire and flame.

PSALM LXXXIII.

This bears a manifest resemblance to xl, and xlii., and were it not for the undoubted reference to the Temple in 3, 4, 11, we

should have no hesitation in saying that it was composed in David's name by the sons of Core. As it is, we think it more probable that it refers to the invasion of Sennacherib when the Coraites were exiled to Mount Hermon and sighed for the courts of the Lord. Two strophes. I., 2-8, describes the happiness of him who dwells in the house of God; II., 9-13, a petition that the Lord may hear the psalmist's prayer.

PSALMUS LXXXIII.

In finem,
1. pro torcularibus filiis Core,
Psalmus.

2. QUAM dilecta tabernacula tua,
Domine virtutum:

3. concupiscit, et deficit anima mea
in atria Domini.

Cor meum, et caro mea exultaverunt
in Deum vivum.

4. Etenim passer invenit sibi do-
mum: et turtur nidum sibi, ubi
ponat pullos suos.

Altaria tua, Domine virtutum: rex
meus et Deus meus.

5. Beati, qui habitant in domo tuâ,
Domine: in sæcula sæculorum lauda-
bunt te.

6. Beatus vir, cujus est auxilium
abs te: ascensiones in corde suo dis-
posuit.

7. in valle lacrymarum in loco,
quem posuit.

PSALM LXXXIII.

1. Unto the end, for the wine-
presses, a psalm for the sons of Core.

2. How lovely are thy tabernacles,
O Lord of hosts! 3 my soul longeth
and fainteth for the courts of the
Lord.

My heart and my flesh have re-
joiced in the living God.

4. For the sparrow hath found her-
self a house, and the turtle a nest for
herself where she may lay her young
ones:

Thy altars, O Lord of hosts, my
king and my God.

5. Blessed are they that dwell in
thy house, O Lord: they shall praise
thee for ever and ever.

6. Blessed is the man whose help is
from thee: in his heart he hath dis-
posed to ascend by steps, 7 in the vale
of tears, in the place which he hath
set.

2. "*Tabernacles*," Thy dwellings; the plural is either poetic or expresses the different parts of the Temple.

3. "*Soul*," "*heart*," "*flesh*"—the whole man.

4. "*For*," literally, yea (*gám*). The psalmist is an exile from Sion (*see* Introduction) and he envies the sparrows that can make their nests in the Temple (altars being used for temple) and be, as it were, nearer to God than he is. Delitsch and Hengstenberg suppose that the psalmist speaks of himself as the sparrow, but that is hardly consistent with verse 3, where he says he longs for the house of God.

6-7. It is not easy to wrestle with these two Titans. We must first give a proper translation for there is no meaning in the English as it stands. "Blessed is the man whose strength is from Thee, in his heart are ways, passing through the valley of weeping they make it a place of springs, yea the early rain enshroudeth it with blessings; they go from strength to strength,

8. Etenim benedictionem dabit legislator, ibunt de virtute in virtutem: videbitur Deus deorum in Sion.

9. Domine Deus virtutum, exaudi orationem meam: auribus percipe, Deus Jacob.

10. Protector noster aspice, Deus, et respice in faciem Christi tui:

11. quia melior est dies una in atriis tuis super millia.

Elegi abjectus esse in domo Dei mei: magis quàm habitare in tabernaculis peccatorum.

12. Quia misericordiam, et veritatem diligit Deus: gratiam, et gloriam dabit Dominus.

13. Non privabit bonis eos, qui ambulat in innocentia: Domine virtutum, beatus homo, qui sperat in te.

8. For the law-giver shall give a blessing, they shall go from virtue to virtue: the God of gods shall be seen in Sion.

9. O Lord God of hosts, hear my prayer: give ear, O God of Jacob.

10. Behold, O God our protector: and look on the face of thy Christ.

11. For better is one day in thy courts above thousands.

I have chosen to be an abject in the house of my God, rather than to dwell in the tabernacles of sinners.

12. For God loveth mercy and truth: the Lord will give grace and glory.

13. He will not deprive of good things them that walk in innocence: O Lord of hosts, blessed is the man that trusteth in thee.

they appear before God in Sion." This is practically a translation of Jerome, and the best modern critics agree with it. Now for its meaning. It is a description of those who are going to worship Jehovah in Mount Sion. Blessed is not only the man who dwells in the house of God, but blessed also is he who has the happiness to be going there with the caravan of pilgrims at the great feasts. The pilgrims have the high roads ("ways" before their minds and hearts, and even though they pass through a gloomy valley, hope sustains them and turns it into a verdant pasture. And while the strength of the ordinary traveller diminishes as he leaves his journey behind him, these pilgrims go on in ever-increasing vigour until they reach their goal—God in Sion.

10. "*Thy Christ*," Thy anointed one—the King.

11. "*Above thousands*," spent elsewhere. "*I have chosen*," literally, I had rather lie on the threshold or be a door-keeper. The meanest office in the house of God is better than all the world can give.

PSALM LXXXIV.

All are agreed that this was composed soon after the return from the Babylonian captivity. It opens with a joyful confession of God's mercy in restoring them to their inheritance, but when the psalmist sees his beloved country turned into a wilderness, and his city all in ruins, the previous feeling of joy is merged into one of sorrow. Two strophes. I., 2-8, he thanks Jehovah for the national restoration and prays that He may blot out all

signs of His former anger; II., 9-14, regarding the divine promise as an accomplished fact, he describes the peace and prosperity of the land.

PSALMUS LXXXIV.

1. In finem, filiis Core, Psalmus.
2. BENEDIXISTI, Domine, terram tuam: avertisti captivitatem Jacob.
3. Remisisti iniquitatem plebis tuæ, operuisti omnia peccata eorum.
4. Mitigasti omnem iram tuam: avertisti ab ira indignationis tuæ.
5. Converte nos, Deus salutaris noster: et averte iram tuam a nobis.
6. Numquid in æternum irasceris nobis? aut extendes iram tuam a generatione in generationem?
7. Deus, tu conversus vivificabis nos: et plebs tua lætabitur in te.
8. Ostende nobis, Domine, misericordiam tuam: et salutare tuum da nobis.
9. Audiam quid loquatur in me Dominus Deus: quoniam loquetur pacem in plebem suam;
et super sanctos suos: et in eos, qui convertuntur ad cor.
10. Verumtamen prope timentes eum salutare ipsius: ut inhabitet gloria in terrâ nostrâ.
11. Misericordia, et veritas obviaverunt sibi: justitia, et pax osculatæ sunt.
12. Veritas de terrâ orta est: et justitia de cœlo prospexit.
13. Etenim Dominus dabit benignitatem: et terra nostra dabit fructum suum.

PSALM LXXXIV.

1. Unto the end, for the sons of Core, a psalm.
2. LORD, thou hast blessed thy land: thou hast turned away the captivity of Jacob.
3. Thou hast forgiven the iniquity of thy people: thou hast covered all their sins.
4. Thou hast mitigated all thy anger: thou hast turned away from the wrath of thy indignation.
5. Convert us, O God our saviour: and turn off thy anger from us.
6. Wilt thou be angry with us for ever: or wilt thou extend thy wrath from generation to generation?
7. Thou wilt turn, O God, and bring us to life: and thy people shall rejoice in thee.
8. Shew us, O Lord, thy mercy; and grant us thy salvation.
9. I will hear what the Lord God will speak in me: for he will speak peace unto his people:
And unto his saints: and unto them that are converted to the heart.
10. Surely his salvation is near to them that fear him: that glory may dwell in our land.
11. Mercy and truth have met each other: justice and peace have kissed.
12. Truth is sprung out of the earth: and justice hath looked down from heaven.
13. For the Lord will give goodness: and our earth shall yield her fruit.

-
1. "*Turned away*," brought back.
 5. "*Convert us*," turn to us, even though we are in our own land we need Thy help, for we have many foes.
 9. Having made his complaint he waits to hear what Jehovah will say to him. "*In me*," not in Hebrew. "*Them that are converted*," literally, "let them not return again to sin."
 10. "*Glory*," the manifest presence of Jehovah.
 - 11, 12. These verses find their true fulfilment in the Incarnation.
 13. The psalmist passes on from the spiritual to the temporal blessings.

14. *Justitia ante eum ambulabit : et ponet in viâ gressus suos.*

14. *Justice shall walk before him : and shall set his steps in the way.*

14. Justice shall go before Him (Jehovah), and shall make her footsteps for a way so that we are able to follow after in the path thus traced for us.

PSALM LXXXV.

The psalmist, afflicted and miserable, seeks consolation, not from things human, but from God, the fountain of all sweetness and comfort. There is no strophical division, nor is it easy to trace the connection between the different parts. In the Introduction he pours out earnest prayers to God, based on different motives—his suffering, his confidence, his untiring prayer, and the mercy of God (1-5). He renews his petition in the remaining portion of the psalm and in his peril throws himself upon God as his protector.

PSALMUS LXXXV.

Oratio ipsi David.

1. *INCLINA, Domine, aurem tuam, et exaudi me : quoniam inops, et pauper sum ego.*

2. *Custodi animam meam, quoniam sanctus sum : salvum fac servum tuum, Deus meus, sperantem in te.*

3. *Miserere mei, Domine, quoniam ad te clamavi totâ die :*

4. *lætifica animam servi tui, quoniam ad te, Domine, animam meam levavi.*

5. *Quoniam tu, Domine, suavis, et mitis : et multæ misericordiæ omnibus invocantibus te.*

6. *Auribus percipe, Domine, orationem meam : et intende voci deprecationis meæ.*

7. *In die tribulationis meæ clamavi ad te : quia exaudisti me,*

8. *Non est similis tui in diis, Domine : et non est secundum opera tua.*

9. *Omnes gentes quascumque fecisti, venient, et adorabunt coram te. Domine : et glorificabunt nomen tuum.*

10. *Quoniam magnus es tu, et faciens mirabilia : tu es Deus solus.*

PSALM LXXXV.

1. *A prayer for David himself.*

INCLINE thy ear, O Lord, and hear me : for I am needy and poor.

2. *Preserve my soul, for I am holy : save thy servant. O my God, that trusteth in thee.*

3. *Have mercy on me, O Lord, for I have cried to thee all the day, 4 Give joy to the soul of thy servant, for to thee, O Lord, I have lifted up my soul.*

5. *For thou, O Lord, art sweet and mild : and plenteous in mercy to all that call upon thee.*

6. *Give ear, O Lord, to my prayer : and attend to the voice of my petition.*

7. *I have called upon thee in the day of my trouble : because thou hast heard me.*

8. *There is none among the gods like unto thee, O Lord : and there is none according to thy works.*

9. *All the nations thou hast made shall come and adore before thee, O Lord : and they shall glorify thy name.*

10. *For thou art great and dost wonderful things : thou art God alone.*

11. Deduc me, Domine, in viâ tuâ, et ingrediar in veritate tuâ: lætetur cor meum ut timeat nomen tuum.

12. Confitebor tibi, Domine Deus meus, in toto corde meo, et glorificabo nomen tuum in æternum:

13. Quia misericordia tua magna est super me: et eruisti animam meam ex inferno inferiori.

14. Deus, iniqui insurrexerunt super me, et synagoga potentium quæsierunt animam meam: et non proposuerunt te in conspectu suo.

15. Et tu, Domine, Deus miserator et misericors, patiens, et multæ misericordiæ, et verax,

16. respice in me, et miserere mei, da imperium tuum puero tuo: et saluum fac filium ancillæ tuæ.

17. Fac mecum signum in bonum, ut videant qui oderunt me, et confundantur: quoniam tu, Domine, adjuvisti me, et consolatus es me.

11. Conduct me, O Lord, in thy way, and I will walk in thy truth: let my heart rejoice that it may fear thy name.

12. I will praise thee, O Lord my God, with my whole heart, and I will glorify thy name for ever:

13. For thy mercy is great towards me: and thou hast delivered my soul out of the lower hell.

14. O God, the wicked are risen up against me, and the assembly of the mighty have sought my soul: and they have not set thee before their eyes.

15. And thou, O Lord, art a God of compassion, and merciful, patient, and of much mercy, and true.

16. O look upon me, and have mercy on me: give thy command to thy servant, and save the son of thy handmaid.

17. Shew me a token for good: that they who hate me may see, and be confounded, because thou, O Lord, hast helped me and hast comforted me.

16. "*Thy command*," literally, Thy strength. Jerome, "fortitudinem."

17. "*A token for good*." Some manifest proof of God's goodwill which will compel the psalmist's enemies to acknowledge that he is Jehovah's chosen servant.

PSALM LXXXVI.

As a picture of the brotherhood of all nations in the City of God, this psalm stands unique. This lofty idea, rising far above the narrow Jewish exclusiveness of the Old Testament, marks it at once with the Messianic stamp. It consists of two strophes. I., 1-6, he celebrates the glory of Sion, to whom, as to a mother, all nations shall be gathered; II., v. 7, Sion shall welcome all.

PSALMUS LXXXVI.

1. Filiis Core, Psalmus Cantici.

FUNDAMENTA ejus in montibus sanctis.

2. diligit Dominus portas Sion super omnia tabernacula Jacob.

PSALM LXXXVI.

1. For the sons of Core, a psalm of a canticle.

THE foundations thereof are in the holy mountains:

2. The Lord loveth the gates of Sion above all the tabernacles of Jacob.

1. Hebrew, "His (Jehovah's) seat (Jerusalem) is on the holy hills." The plural "hills" being used as Sion was part of a mountain-range.

2. "*Gates of Sion*," Jerusalem; the gates were the most important portion of an eastern city.

3. Gloriosa dicta sunt de te, civitas Dei.

4. Memor ero Rahab, et Babylonis scientium me.

Ecce alienigenæ, et Tyrus, et populus Æthiopum, hi fuerunt illic.

5. Numquid Sion dicet: Homo, et homo natus est in eâ: et ipse fundavit eam Altissimus?

6. Dominus narrabit in scripturis populorum, et principum: horum, qui fuerunt in eâ.

7. Sicut lætantium omnium habitatio est in te.

3. Glorious things are said of thee, O city of God.

4. I will be mindful of Rahab and of Babylon knowing me.

Behold the foreigners and Tyre, and the people of the Ethiopians, these were there.

5. Shall not Sion say: *This* man and *that* man is born in her? and the Highest himself hath founded her.

6. The Lord shall tell in *his* writings of peoples and of princes, of them that have been in her.

7. The dwelling in thee is as it were of all rejoicing.

3. "*Glorious things*," viz., what follows (4-7).

4. Jehovah himself is introduced as delivering the prophecy—a frequent practice of the psalmist. "*Mindful*," etc., literally, "I announce Rahab (Egypt) and Babylon amongst those that shall know me," *i.e.*, their conversion to the faith. "*Behold the foreigners*," etc., literally, "behold Philistia, Tyre, and Ethiopia were born there also," *i.e.*, they received a spiritual birth by being incorporated into the City of God.

5. Hebrew, "Of Sion it shall be said this man and that man (*ish vëish*) were born in her." That is, Sion shall be proclaimed the fruitful mother of countless spiritual children. "*Hath founded*," literally, shall protect her (Jerusalem).

6. The meaning is that Jehovah, when drawing up a catalogue of the nations that belong to Him, shall say of each, "this one was born in Jerusalem." Jerome, "Dominus numeravit scribens populis iste natus est ibi."

7. Literally, "And singers and dancers (shall say) all my foundations are in thee." This is an obscure verse. It probably refers to the reception given by Sion to the new converts. There is formed a joyful procession of singers and dancers, and speaking in the name of the regenerated nations, the burden of their song shall be, "all the foundations of salvation are in Sion."

PSALM LXXXVII.

This is perhaps the saddest psalm in the whole collection. It is a wailing threnody from beginning to end. In many of the other psalms there is a blending of sorrow and hope, but here the whole colouring is dark. Critics are generally agreed that the

first of the two titles is spurious. Four strophes. I., 2-3, prayers; II., 4-10, a description of his misery; III., 11-13, shall the dead praise Jehovah?; IV., 14-19, a repetition of his miseries.

PSALMUS LXXXVII.

Canticum Psalmi,

1. filiis Core, in finem, pro Maheleth ad respondendum intellectus Eman Ezrahitæ.

2. DOMINE Deus salutis meæ : in die clamavi, et nocte coram te.

3. Intret in conspectu tuo oratio mea : inclina aurem tuam ad precem meam :

4. quia repleta est malis anima mea : et vita mea inferno appropinquavit.

5. Æstimatus sum cum descendentibus in lacum : factus sum sicut homo sine adiutorio,

6. inter mortuos liber, sicut vulnerati dormientes in sepulchris, quorum non es memor amplius : et ipsi de manu tuâ repulsi sunt.

7. Posuerunt me in lacu inferiori : in tenebrosis, et in umbra mortis.

8. Super me confirmatus est furor tuus : et omnes fluctus tuos induxisti super me.

9. Longe fecisti notos meos a me : posuerunt me abominationem sibi.

Traditus sum, et non egrediebar :

10. oculi mei languerunt præ inopia.

Clamavi ad te, Domine, totâ die : expandi ad te manus meas.

11. Numquid mortuis facies mirabilia : aut medici suscitabunt, et confitebuntur tibi ?

PSALM LXXXVII.

1. A cantic of a psalm for the sons of Core : unto the end, for Maheleth, to answer, understanding of Eman the Ezrahite.

2. O LORD, the God of my salvation : I have cried in the day, and in the night before thee.

3. Let my prayer come in before thee : incline thy ear to my petition.

4. For my soul is filled with evils : and my life hath drawn nigh to hell.

5. I am counted among them that go down to the pit : I am become as a man without help, 6 free among the dead.

Like the slain sleeping in the sepulchres, whom thou rememberest no more : and they are cast off from thy hand.

7. They have laid me in the lower pit : in the dark places, and in the shadow of death.

8. Thy wrath is strong over me : and all thy waves thou hast brought in upon me.

9. Thou hast put away my acquaintance far from me : they have set me an abomination to themselves.

I was delivered up, and came not forth : 10 my eyes languished through poverty.

All the day I cried to thee, O Lord : I stretched out my hands to thee.

11. Wilt thou shew wonders to the dead ? or shall physicians raise to life, and give praise to thee ?

5. I am so miserable that I am fit to be numbered among the dead.

6. "*Free*," left alone, with none to sympathise with me. The psalmist imagines himself actually dead, among those who, in his opinion, are no more remembered by God. (See notes on Psalm xxix.)

9. He speaks as a prisoner. "*Came not forth*," literally, I cannot escape.

11. "*Physicians raise to life*," literally, shall the departed spirits (*rephaim*) arise and give Thee praise? The question contains its own answer—"no, therefore help me while I live." (See Psalm xxix.)

12. Numquid narrabit aliquis in sepulchro misericordiam tuam, et veritatem tuam in perditione?

13. Numquid cognoscentur in tenebris mirabilia tua: et justitia tua in terrâ oblivionis?

14. Et ego ad te, Domine, clamavi: et mane oratio mea præveniet te.

15. Ut quid, Domine, repellis orationem meam: avertis faciem tuam a me?

16. Pauper sum ego, et in laboribus a juventute meâ: exaltatus autem, humiliatus sum et conturbatus.

17. In me transierunt iræ tuæ: et terrores tui conturbaverunt me.

18. Circumdederunt me sicut aqua totâ die: circumdederunt me simul.

19. Elongasti a me amicum, et proximum: et notos meos a miseriâ.

12. Shall any one in the sepulchre declare thy mercy: and thy truth in destruction?

13. Shall thy wonders be known in the dark; and thy justice in the land of forgetfulness?

14. But I, O Lord, have cried to thee: and in the morning my prayer shall prevent thee.

15. Lord, why castest thou off my prayer: why turnest thou away thy face from me?

16. I am poor, and in labours from my youth: and being exalted have been humbled and troubled.

17. Thy wrath hath come upon me: and thy terrors have troubled me.

18. They have come round about me like water all the day: they have compassed me about together.

19. Friend and neighbour thou hast put far from me: and my acquaintance, because of misery.

10. Literally, "lover and friend Thou hast taken from me; my familiar friends are darkness," *i.e.*, the grave is now my only friend.

PSALM LXXXVIII.

The precise time at which this was composed cannot be determined, but it is certain that it was written when the throne of David was waning in power, and its future prospects anything but bright. It is a prayer for the preservation of David's throne, the psalmist basing his hope on 2 *Kings*, vii., 12. It consists of five strophes. I., 2-5, the promise is recorded; II., 6-10, lest there should be any doubt that Jehovah is able and willing to keep His word, the psalmist reminds Him of His power and mercy in the past; III., 20-38, the divine promise is dwelt on at greater length; IV., 39-46, a complaint that David's throne at present does not come up to what was pledged by Jehovah; V., 47-52, may God fulfil his plighted word.

PSALMUS LXXXVIII.

1. Intellectus Ethan Ezrahitæ.

2. MISERICORDIAS Domini in æternum cantabo.

In generationem et generationem annuntiabo veritatem tuam in ore meo.

PSALM LXXXVIII.

1. Of understanding, for Ethan the Ezrahite.

2. THE mercies of the Lord I will sing for ever.

I will shew forth thy truth with my mouth to generation and generation.

3. Quoniam dixisti : In æternum misericordia ædificabitur in cœlis : præparabitur veritas tua in eis.

4. Disposui testamentum electis meis, juravi David servo meo :

5. Usque in æternum præparabo semen tuum,
et ædificabo in generationem et generationem sedem tuam.

6. Confitebuntur cœli mirabilia tua, Domine : etenim veritatem tuam in ecclesiâ sanctorum.

7. Quoniam quis in nubibus æquabitur Domino : similis erit Deo in filiis Dei ?

8. Deus, qui glorificatur in consilio sanctorum : magnus et terribilis super omnes qui in circuitu ejus sunt.

9. Domine Deus virtutum, quis similis tibi ? potens es, Domine, et veritas tua in circuitu tuo.

10. Tu dominaris potestati maris : motum autem fluctuum ejus tu mitigas.

11. Tu humiliasti sicut vulneratum, superbum : in brachio virtutis tuæ dispersisti inimicos tuos.

12. Tui sunt cœli, et tua est terra, orbem terræ et plenitudinem ejus tu fundasti :

13. aquilonem et mare tu creasti.

Thabor et Hermon in nomine tuo exultabunt :

14. tuum brachium cum potentiâ.

Firmetur manus tua, et exaltetur dextera tua :

15. justitia et judicium præparatio sedis tuæ.

3. For thou hast said : Mercy shall be built up for ever in the heavens : thy truth shall be prepared in them.

4. I have made a covenant with my elect. I have sworn to David my servant :

5 Thy seed will I settle for ever.

And I will build up thy throne unto generation and generation.

6. The heavens shall confess thy wonders O Lord : and thy truth in the church of the saints.

7. For who in the clouds can be compared to the Lord : or who among the sons of God shall be like to God ?

8. God, who is glorified in the assembly of the saints : great and terrible above all them that are about him.

9. O Lord God of hosts, who is like to thee ? thou art mighty, O Lord, and thy truth is round about thee.

10. Thou rulest the power of the sea : and appeasest the motion of the waves thereof.

11. Thou hast humbled the proud one, as one that is slain : with the arm of thy strength thou hast scattered thy enemies.

12. Thine are the heavens, and thine is the earth : the world and the fulness thereof thou hast founded : 13 the north and the sea thou hast created.

Thabor and Hermon shall rejoice in thy name : 14 thy arm is with might.

Let thy hand be strengthened, and thy right hand exalted : 15 justice and judgment are the preparation of thy throne.

3. "*Build up*," like some grand edifice rising higher and higher.

4, 5. This is the gist of God's promise as given in 2 *Kings*, vii. ; he drops it for the present, but resumes it at verse 20.

6. "*Confess*," praise. "*Church of the saints*," literally, congregation of the holy ones—angels.

9. "*Round about Thee*," His attributes are personified.

10-14. Instances of God's power.

11. "*The proud one*." Hebrew, Rahab, *i.e.*, Egypt. God's power over the sea would naturally be connected with the destruction of the Egyptians.

13. "*Thabor and Hermon*," *i.e.*, the representatives, as it were, of the whole nation.

15. "*Preparation*," foundation.

Misericordia et veritas præcedent faciem tuam :

16. beatus populus, qui scit jubilationem.

Domine, in lumine vultûs tui ambulabunt,

17. et in nomine tuo exultabunt totâ die : et in justitiâ tuâ exaltabuntur.

18. Quoniam gloria virtutis eorum tu es : et in beneplacito tuo exaltabitur cornu nostrum.

19. Quia Domini est assumptio nostra, et sancti Israël regis nostri.

20. Tunc locutus es in visione sanctis tuis, et dixisti : Posui adiutorium in potente : et exaltavi electum de plebe meâ.

21. Inveni David servum meum : oleo sancto meo unxi eum.

22. Manus enim mea auxiliabitur ei : et brachium meum confortabit eum.

23. Nihil proficiet inimicus in eo, et filius iniquitatis non apponet nocere ei.

24. Et concidam a facie ipsius inimicos ejus : et odientes eum in fugam convertam.

25. Et veritas mea, et misericordia mea cum ipso : et in nomine meo exaltabitur cornu ejus.

26. Et ponam in mari manum ejus, et in fluminibus dexteram ejus.

27. Ipse invocabit me : Pater meus es tu : Deus meus, et susceptor salutis meæ :

28. et ego primogenitum ponam illum excelsum præ regibus terræ.

29. In æternum servabo illi misericordiam meam : et testamentum meum fidele ipsi.

30. Et ponam in sæculum sæculi semen ejus : et thronum ejus sicut dies cœli.

31. Si autem dereliquerint filii ejus legem meam : et in judiciis meis non ambulaverint :

Mercy and truth shall go before thy face : 16 blessed is the people that knoweth jubilation.

They shall walk, O Lord, in the light of thy countenance : 17 and in thy name they shall rejoice all the day, and in thy justice they shall be exalted.

18. For thou art the glory of their strength : and in thy good pleasure shall our horn be exalted.

19. For our protection is of the Lord, and of our king the holy one of Israel.

20. Then thou spakest in a vision to thy saints, and saidst : I have laid help upon one that is mighty, and have exalted one chosen out of my people.

21. I have found David my servant : with my holy oil I have anointed him.

22. For my hand shall help him : and my arm shall strengthen him.

23. The enemy shall have no advantage over him : nor the son of iniquity have power to hurt him.

24. And I will cut down his enemies before his face : and them that hate him I will put to flight.

25. And my truth and my mercy shall be with him : and in my name shall his horn be exalted.

26. And I will set his hand in the sea ; and his right hand in the rivers.

27. He shall cry out to me : Thou art my father, my God, and the support of my salvation.

28. And I will make him my first-born, high above the kings of the earth.

29. I will keep my mercy for him for ever : and my covenant faithful to him.

30. And I will make his seed to endure for evermore : and his throne as the days of heaven.

31. And if his children forsake my law, and walk not in my judgments :

16. "*Jubilation*," literally, the sound of the trumpet heard on festive occasions. The expression therefore means, Blessed are the people of Israel who alone keep feasts in honour of Jehovah.

20. The psalmist now resumes and expands the promise made above, after dwelling on the attributes of Him who made it. "*One that is mighty*," literally, chosen one—David.

26. His rule shall be far and wide.

28. Kings are the sons of Jehovah, but this, my dearest King, is not only my son but my first-born and heir (Maurer).

32. si justitias meas profanaverint :
et mandata mea non custodierint :

33. visitabo in virgâ iniquitates eorum : et in verberibus peccata eorum.

34. Misericordiam autem meam non dispergam ab eo : neque nocebo in veritate meâ :

35. neque profanabo testamentum meum : et quæ procedunt de labiis meis non faciam irrita.

36. Semel juravi in sancto meo, si David mentiar :

37. semen ejus in æternum manebit.

38. Et thronus ejus sicut sol in conspectu meo, et sicut Luna perfecta in æternum : et testis in cœlo fidelis.

39. Tu verô repulisti et despexisti : distulisti Christum tuum.

40. Evertisti testamentum servi tui : profanâsti in terrâ sanctuarium ejus.

41. Destruixisti omnes sepes ejus : posuisti firmamentum ejus formidinem.

42. Diripuerunt eum omnes transeuntes viam : factus est opprobrium vicinis suis.

43. Exaltâsti dexteram deprimentium eum : lætificâsti omnes inimicos ejus.

44. Avertisti adjutorium gladii ejus : et non es auxiliatus ei in bello.

45. Destruixisti eum ab emendatione et sedem ejus in terram collisisti.

46. Minorâsti dies temporis ejus : perfudisti eum confusione.

47. Usquequo, Domine, avertis in finem : exardescet sicut ignis ira tua ?

32. If they profane my justices ; and keep not my commandments :

33. I will visit their iniquities with a rod : and their sins with stripes.

34. But my mercy I will not take away from him : nor will I suffer my truth to fail.

35. Neither will I profane my covenant : and the words that proceed from my mouth I will not make void.

36. Once have I sworn by my holiness : I will not lie unto David :

37 his seed shall endure for ever.

38. And his throne as the sun before me : and as the moon perfect for ever, and a faithful witness in heaven.

39. But thou hast rejected and despised : thou hast been angry with thy anointed.

40. Thou hast overthrown the covenant of thy servant : thou hast profaned his sanctuary on the earth.

41. Thou hast broken down all his hedges : thou hast made his strength fear.

42. All that pass by the way have robbed him : he is become a reproach to his neighbours.

43. Thou hast set up the right hand of them that oppress him : thou hast made all his enemies to rejoice.

44. Thou hast turned away the help of his sword : and hast not assisted him in battle.

45. Thou hast made his purification to cease : and thou hast cast his throne down to the ground.

46. Thou hast shortened the days of his time : thou hast covered him with confusion.

47. How long, O Lord, turnest thou away unto the end ? shall thy anger burn like fire ?

33-38. The sins of individuals shall be punished, but the promise made to the nation as a whole shall not be made void.

39-45. Now comes a seemingly bold expostulation on the part of the psalmist. What has become of the promise, has it not been made void ?

40. "*Sanctuary*," his crown.

45. "*His purification*," literally, his splendour.

47. The psalmist now turns from reproach to pleading, and the grounds of his prayer that God may restore Israel to its former greatness, are twofold, viz., the shortness of life, and Jehovah's honour.

48. Memorare quæ mea substantia : numquid enim vanè constituisti omnes filios hominum ?

49. Quis est homo, qui vivet, et non videbit mortem : eruet animam suam de manu inferi ?

50. Ubi sunt misericordiæ tuæ antiquæ, Domine, sicut jurasti David in veritate tuâ ?

51. Memor esto, Domine, opprobrii servorum tuorum (quod continui in sinu meo) multarum gentium.

52. Quod exprobraverunt inimici tui, Domine, quod exprobraverunt commutationem Christi tui.

53. Benedictus Dominus in æternum : fiat, fiat.

48. Remember what my substance is : for hast thou made all the children of men in vain ?

49. Who is the man that shall live, and not see death : that shall deliver his soul from the hand of hell ?

50. Lord, where are thy ancient mercies, according to what thou didst swear to David in thy truth ?

51. Be mindful, O Lord, of the reproach of thy servants (which I have held in my bosom) of many nations :

52. Wherewith thy enemies have reproached, O Lord ; wherewith they have reproached the change of thy anointed.

53. Blessed be the Lord for evermore. So be it, so be it.

48. "*My substance*," literally, how utterly perishable I am. "If God's justice fails in the present world, the Old Testament faith becomes sorely tried, because it cannot find consolation in the future life" (Delitzsch).

51, 52. The second ground of the psalmist's pleading, viz., God's honour is at stake.

PSALM LXXXIX.

Many critics regard this as the most sublime psalm of the whole collection. The title assigns it to Moses, and there are no reasons adduced to disprove its genuineness. It was probably composed at the end of the wandering in the desert. The subject matter of the psalm is the eternity of God and the shortness of human life. It consists of two main strophes. I., 1-12, God is eternal, man is a passing being, therefore in God alone is hope to be placed ; but man's existence is not only transitory, but the evils to which he is heir, and especially death, are the wages of his own sin ; II., 13-17, may Jehovah have compassion on His people and crown their efforts with success.

PSALMUS LXXXIX.

1. Oratio Moysi hominis Dei.

DOMINE, refugium factus es nobis : a generatione in generationem.

2. Priusquam montes fierent, aut formaretur terra, et orbis : a sæculo et usque in sæculum tu es Deus.

PSALM LXXXIX.

1. A prayer of Moses the man of God.

LORD, thou hast been our refuge from generation to generation.

2. Before the mountains were made, or the earth and the world was formed ; from eternity and to eternity thou art God.

3. Ne avertas hominem in humilitatem : et dixisti : Convertimini, filii hominum.

4. Quoniam mille anni ante oculos tuos, tanquam dies hesternæ, quæ præteriiit,

et custodia in nocte,

5. quæ pro nihilo habentur, eorum anni erunt.

6. Mane sicut herba transeat, mane floreat, et transeat : vespere decidat, induret, et arescat.

7. Quia defecimus in irâ tuâ, et in furore tuo turbati sumus.

8. Posuisti iniquitates nostras in conspectu tuo : sæculum nostrum in illuminatione vultus tui.

9. Quoniam omnes dies nostri defecerunt : et in irâ tuâ defecimus, anni nostri sicut aranea meditabuntur :

10. dies annorum nostrorum in ipsis, septuaginta anni.

Si autem in potentatibus octoginta anni : et amplius eorum, labor et dolor.

Quoniam supervenit mansuetudo : et corripemur.

3. Turn not man away to be brought low : and thou hast said : Be converted, O ye sons of men.

4. For a thousand years in thy sight are as yesterday, which is past.

And as a watch in the night, 5 things that are counted nothing, shall their years be.

6. In the morning *man* shall grow up like grass, in the morning he shall flourish and pass away : in the evening he shall fall, grow dry and wither.

7. For in thy wrath we have fainted away : and are troubled in thy indignation.

8. Thou hast set our iniquities before thy eyes : our life in the light of thy countenance.

9. For all our days are spent ; and in thy wrath we have fainted away.

Our years shall be considered as a spider : 10 the days of our years in them are threescore and ten years.

But if in the strong *they be* fourscore years : and what is more of them is labour and sorrow.

For mildness is come upon us : and we shall be corrected.

3. Badly translated. Literally, "Thou turnest man to dust, and Thou sayest, return (to dust) ye children of men." Man's transitory life contrasted with God's eternity.

4. This gives us a better idea of the shortness of life, for it gives us the divine estimate, which cannot be wrong. Even though a man lived 1,000 years it is only a day, nay even as a watch of the night, which passes away as though it were not, when we sleep and observe nothing.

5. Hebrew, "Thou, Jehovah, sweepest them away, they are (as) a dream." Jerome, "percutiente te eos somnium sunt."

6. "*Shall flourish and pass away.*" "The blossom of man is so short that it does not deserve to have a whole member of a verse devoted to it" (Hengstenberg). Our translation is right here, the whole figure is contained in the first part of the verse, the latter portion of which is expanded in the second member.

9. "*Considered as a spider.*" Hebrew, "we have spent our years as a thought." A "thought" was the emblem of speed. The Septuagint cannot be defended here.

10. Man's usual span of life is seventy years ; if he be strong and healthy, eighty, and the best of them is labour and sorrow ; "*mildness is come,*" etc., Hebrew, "for they pass quickly away and we vanish."

11. Quis novit potestatem iræ tuæ :
et præ timore tuo iram tuam.

12. dinumerare ?

Dexteram tuam sic notam fac, et
eruditos corde in sapientia ?

13. Convertere, Domine, usquequo ?
et deprecabilis esto super servos tuos.

14. Repleti sumus mane misericor-
diâ tuâ : et exultavimus, et delectati
sumus omnibus diebus nostris.

15. Lætati sumus pro diebus, qui-
bus nos humiliasti : annis, quibus vi-
dimus mala.

16. Respice in servos tuos, et in
opera tua : et dirige filios eorum.

17. Et sit splendor Domini Dei nos-
tri super nos, et opera manuum nostra-
rum dirige super nos : et opus manuum
nostrarum dirige.

11. Who knoweth the power of thy
anger ? and for thy fear 12 can number
thy wrath ?

So make thy right hand known : and
men learned in heart, in wisdom.

13. Return, O Lord, how long ? and
be entreated in favour of thy servants.

14. We are filled in the morning
with thy mercy : and we have rejoiced,
and are delighted all our days.

15. We have rejoiced for the days
in which thou hast humbled us : for
the years in which we have seen evils.

16. Look upon thy servants and
upon their works : and direct their
children.

17. And let the brightness of the
Lord our God be upon us : and direct
thou the works of our hands over us :
yea, the work of our hands do thou
direct.

11. "*For Thy fear*," literally, and the fear (due to Thee)
according to Thy wrath.

12. "*Make Thy right hand known*." Hebrew, "teach us to
number our days that we may put on a heart of wisdom." The
Septuagint evidently read *iamenecha* and *nebeim* for *iamenu* and
nabi.

13. "*Return*," i.e., turn to us in mercy, how long wilt Thou be
angry with us.

14. Literally, fill us in the morning, (when sorrow's night has
passed), so that we may rejoice. Jerome, "*satia nos matutina
misericordia tua*."

15. "*We have rejoiced*," literally, make us glad. Jerome,
"*laetifica nos*," i.e., compensate us now for the sorrowful days we
have passed.

PSALM XC.

"If God be with us who is against us" ? Such is the subject
matter of this psalm. God's loving and watchful Providence,
and the perfect rest and security of those who trust in Him, are
brought out in varied and expressive figures. The structure of
the psalm is somewhat peculiar—the sacred author being, in many
verses, both the subject and object ; "but this is explained," says
Hengstenberg, "by supposing that the psalmist speaks at one
time from his own person to the soul of the righteous one who is
in danger, and revives its courage, while at another time, he ex-
presses confidence from the soul of the righteous man, and thus,

in that pleasant alternation which forms the characteristic peculiarity of the psalm, he employs the 'thou' in the character of teacher, and at another time the 'I' in the character of scholar." There is no strophical division and in Hebrew no title.

PSALMUS XC.

Laus Cantici David.

1. QUI habitat in adjutorio Altissimi, in protectione Dei cœli commorabitur.

2. Dicet Domino: Susceptor meus es tu, et refugium meum: Deus meus sperabo in eum,

3. quoniam ipse liberavit me de laqueo venantium, et a verbo aspero.

4. Scapulis suis obumbrabit tibi: et sub pennis ejus sperabis.

5. Scuto circumdabit te veritas ejus: non timebis a timore nocturno,

6 a sagittâ volante in die, a negotio perambulante in tenebris: ab incursu, et dæmonio meridiano.

7. Cadent a latere tuo mille, et decem millia a dextris tuis: ad te autem non appropinquabit.

8. Verumtamen oculis tuis considerabis: et retributionem peccatorum videbis.

9. Quoniam tu es, Domine, spes mea: Altissimum posuisti refugium tuum.

10. Non accedet ad te malum: et flagellum non appropinquabit tabernaculo tuo.

11. Quoniam angelis suis mandavit de te: ut custodiant te in omnibus viis tuis.

PSALM XC.

1. The praise of a canticle for David.

HE that dwelleth in the aid of the most High, shall abide under the protection of the God of Jacob.

2. He shall say to the Lord: Thou art my protector, and my refuge: my God, in him will I trust.

3. For he hath delivered me from the snare of the hunters: and from the sharp word.

4. He will overshadow thee with his shoulders: and under his wings thou shalt trust.

5. His truth shall compass thee with a shield: thou shalt not be afraid of the terror of the night.

6. Of the arrow that flieth in the day, of the business that walketh about in the dark: of invasion, or of the noon-day devil.

7. A thousand shall fall at thy side, and ten thousand at thy right hand: but it shall not come nigh thee.

8. But thou shalt consider with thy eyes: and shalt see the reward of the wicked.

9. Because thou, O Lord, art my hope: thou hast made the most High thy refuge.

10. There shall no evil come to thee: nor shall the scourge come near thy dwelling.

11. For he hath given his Angels charge over thee: to keep thee in all thy ways.

1. "*God of Jacob.*" Hebrew, omnipotent. The two terms "*Most High*" and "*omnipotent*" are specially selected to show the basis of our confidence in God's protection.

2. "*He shall say.*" Hebrew, I shall say.

3. "*Sharp word.*" Hebrew, devouring pestilence.

6. "*The business.*" Hebrew, the pestilence. "*Invasion or noon-day devil.*" Hebrew, nor shalt Thou fear for the sickness that wasteth at noon-day.

7. "*It,*" evil of any kind.

8. "*Thou,*" the just man who places his trust in Jehovah, see Introduction. "*Consider with Thy eyes,*" Thou shalt see (the destruction of the wicked).

12. In manibus portabunt te: ne forte offendas ad lapidem pedem tuum.

13. Super aspidem, et basiliscum ambulabis: et conculcabis leonem et draconem.

14. Quoniam in me speravit, liberabo eum: protegam eum, quoniam cognovit nomen meum.

15. Clamabit ad me, et ego exaudiam eum: cum ipso sum in tribulatione; eripiam eum et glorificabo eum.

16. Longitudine dierum replebo eum: et ostendam illi salutare meum.

12. In their hands they shall bear thee up: lest thou dash thy foot against a stone.

13. Thou shalt walk upon the asp and the basilisk: and thou shalt trample under foot the lion and the dragon.

14. Because he hoped in me I will deliver him: I will protect him because he hath known my name.

15. He shall cry to me, and I will hear him: I am with him in tribulation, I will deliver him, and I will glorify him.

16. I will fill him with length of days: and I will shew him my salvation.

14. Jehovah himself is introduced to confirm the testimony of the sacred writer.

PSALM XCI.

The theme is the same as in Psalms xxxvi., xlviii., lxxii.—God's retributive justice which brings salvation to the good and destruction on the wicked. The treatment is, however, a little different. In these other psalms the sacred author struggles with uncertainty and doubt, here he is beyond all that, he rests with security and joy on God's unerring Providence. There seems to be no strophical division. He expresses his willingness to praise Jehovah (*a*) in the destruction of the wicked (1-10), (*b*) in the exaltation of the just (11-15), verse 9 standing alone

PSALMUS XCI.

1. Psalmus cantici, in die sabbati.

2. BONUM est confiteri Domino: et psallere nomini tuo, Altissime;

3. ad annuntiandum mane misericordiam tuam: et veritatem tuam per noctem;

4. in decachordo, psalterio: cum cantico, in citharâ.

5. Quia delectasti me, Domine, in facturâ tuâ: et in operibus manuum tuarum exultabo.

PSALM XCI.

1. A psalm of a canticle on the sabbath-day.

2 It is good to give praise to the Lord and to sing to thy name, O most High.

3. To shew forth thy mercy in the morning, and thy truth in the night:

4. Upon an instrument of ten strings, upon the psaltery: with a canticle upon the harp.

5. For thou hast given me, O Lord, a delight in thy doings: and in the works of thy hands I shall rejoice.

1. "*Sabbath-day*," the psalm was sung on that day.

5. "*Thy doings, the work of Thy hands*," i.e., God's Providence.

6. Quàm magnificata sunt opera tua, Domine! nimis profundæ factæ sunt cogitationes tuæ.

7. Vir insipiens non cognoscet: et stultus non intelliget hæc.

8. Cum exorti fuerint peccatores sicut fenum: et apparuerint omnes, qui operantur iniquitatem:

ut intereant in sæculum sæculi:

9. tu autem Altissimus in æternum, Domine.

10. Quoniam ecce inimici tui, Domine: quoniam ecce inimici tui peribunt: et dispergentur omnes, qui operantur iniquitatem.

11. Et exaltabitur sicut unicornis cornu meum: et senectus mea in misericordia uberi.

12. Et despexit oculus meus inimicos meos: et in insurgentibus in me malignantibus audiet auris mea.

13. Justus, ut palma florebit: sicut cedrus Libani multiplicabitur.

14. Plantati in domo Domini, in atriis domus Dei nostri florebut.

15. Adhuc multiplicabuntur in senectâ uberi: et bene patientes erunt,

16. ut annuntient:

Quoniam rectus Dominus Deus noster: et non est iniquitas in eo.

6. O Lord, how great are thy works! thy thoughts are exceeding deep.

7. The senseless man shall not know: nor will the fool understand these things.

8. When the wicked shall spring up as grass: and all the workers of iniquity shall appear:

That they may perish for ever and ever: 9 but thou, O Lord, art most high for evermore.

10. For behold thy enemies, O Lord, for behold thy enemies shall perish: and all the workers of iniquity shall be scattered.

11. But my horn shall be exalted like that of the unicorn: and my old age in plentiful mercy.

12. My eye also hath looked down upon my enemies: and my ear shall hear of the downfall of the malignant that rise up against me

13. The just shall flourish like the palm-tree: he shall grow up like the cedar of Libanus.

14. They that are planted in the house of the Lord shall flourish in the courts of the house of our God.

15. They shall still increase in a fruitful old age: and shall be well treated, 16 that they may shew,

That the Lord our God is righteous, and there is no iniquity in him.

7. "Stulti enim non cogitant, in rebus creatis, nisi voluptatem vel utilitatem quod illis commune est cum jumentis insipientibus" (Bellarmine).

8. "*That they may perish*," when the wicked, etc., it is that they may perish.

PSALM XCII.

The truth which the psalmist wishes to teach here is that Jehovah is Lord and Master of the Universe (1, 2). The might of the world may roar like the sea which symbolises it, but Jehovah is greater than the swelling waves or the world's power (3, 4), and consequently His promises are trustworthy (v. 5). The title is not in the Hebrew.

PSALMUS XCII.

Laus Cantici ipsi David in die ante sabbatum, quando fundata est terra.

PSALM XCII.

Praise in the way of a canticle, for David himself, on the day before the sabbath, when the earth was founded.

1. DOMINUS regnavit, decorem indu-
tus est : indutus est Dominus fortitudi-
nem, et præcinxit se.

Etenim firmavit orbem terræ, qui
non commovebitur.

2. Parata sedes tua ex tunc : a
sæculo tu es.

3. Elevaverunt flumina, Domine :
elevaverunt flumina vocem suam.

Elevaverunt flumina fluctus suos.

4. a vocibus aquarum multarum.

Mirabiles elationes maris, mirabilis
in altis Dominus.

5. Testimonia tua credibilia facta
sunt nimis ; domum tuam decet sancti-
tudo, Domine, in longitudinem die-
rum.

1. THE Lord hath reigned, he is
clothed with beauty : the Lord is
clothed with strength, and hath
girded himself.

For he hath established the world
which shall not be moved.

2. Thy throne is prepared from of
old : thou art from everlasting.

3. The floods have lifted up, O
Lord : the floods have lifted up their
voice.

The floods have lifted up their
waves, 4 with the noise of many
waters.

Wonderful are the surges of the
sea : wonderful is the Lord on high.

5. Thy testimonies are become ex-
ceedingly credible : holiness becometh
thy house, O Lord, unto length of
days.

1 "*The Lord hath reigned*," better, "The Lord is King," an
allusion to the formula used when earthly monarchs were pro-
claimed.

2. "*Is prepared*," founded or established ; the "ex tunc" of the
Vulgate is equivalent to "ab æterno."

4. Translate, "than the voice of many waters, than the glorious
breakers of the sea, more glorious in Heaven is Jehovah."

5. The transition seems abrupt, but the connection is that God's
revelation is trustworthy and inviolable by virtue of His all-
powerful Kingship.

PSALM XCIII.

This is an appeal to the justice of God to be avenged on the
wicked rulers and judges who oppress the poor, and think God is
indifferent to their actions. The title is not in the Hebrew. Three
strophes. I., 1-7, arise, Jehovah, and be avenged on the enemies
of Thy people who despise all law and justice ; II., 8-15, this
wicked conduct is a contempt of God, who will punish them, but
who will be the reward of the good ; III., 16-23, a conviction of
God's justice based on past experience by virtue of which he sees
God's enemies laid low.

PSALMUS XCIII.

Psalmus ipsi David, quartâ sabbati.

1. DEUS ultionum Dominus : Deus
ultionum liberè egit.

PSALM XCIII.

A psalm for David himself, on the
fourth day of the week.

1. THE Lord is the God to whom
revenge belongeth : the God of re-
venge hath acted freely.

1. Read the nouns in the vocative case, "O Lord thou God . . .
shine forth" (for "*acted freely*").

2. Exaltare qui iudicas terram :
redde retributionem superbis.

3. Usquequo peccatores, Domine :
usquequo peccatores gloriabuntur :

4. effabuntur, et loquentur iniqui-
tatem : loquentur omnes, qui operantur
injustitiam?

5. Populum tuum, Domine, humi-
liaverunt : et hæreditatem tuam vexa-
verunt.

6. Viduam et advenam interfe-
cerunt : et pupillos occiderunt.

7. Et dixerunt : Non videbit Domi-
nus, nec intelliget Deus Jacob.

8. Intelligite insipientes in populo :
et stulti aliquando sapite.

9. Qui plantavit aurem, non au-
diat? aut qui finxit oculum, non consi-
derat?

10. Qui corripit gentes, non arguet :
qui docet hominem scientiam?

11. Dominus scit cogitationes homi-
num, quoniam vanæ sunt.

12. Beatus homo, quem tu erudie-
ris, Domine : et de lege tuâ docueris
eum :

13. ut mitiges ei a diebus malis :
donec fodiatur peccatori fovea.

14. Quia non repellet Dominus ple-
bem suam : et hæreditatem suam non
derelinquet.

15. Quoadusque justitia convertatur
in iudicium : et qui juxta illam omnes
qui recto sunt corde.

2. Lift up thyself, thou that judgest
the earth : render a reward to the
proud.

3. How long shall sinners, O
Lord : how long shall sinners glory?

4. Shall they utter, and speak iniqui-
ty : shall all speak who work in
justice?

5. Thy people, O Lord, they have
brought low : and they have afflicted
thy inheritance.

6. They have slain the widow and
the stranger : and they have mur-
dered the fatherless.

7. And they have said : The Lord
shall not see : neither shall the God
of Jacob understand.

8. Understand, ye senseless among
the people : and, you fools, be wise at
last.

9. He that planted the ear, shall he
not hear? or he that formed the eye,
doth he not consider?

10. He that chastiseth nations, shall
he not rebuke : he that teacheth man
knowledge?

11. The Lord knoweth the thoughts
of men, that they are vain.

12. Blessed is the man whom thou
shalt instruct, O Lord : and shalt
teach him out of thy law.

13. That thou mayest give him rest
from the evil days : till a pit be dug
for the wicked.

14. For the Lord will not cast off
his people : neither will he forsake his
own inheritance.

15. Until justice be turned into
judgment : and they that are near it
are all the upright in heart.

4. Hebrew, "they belch out, they speak wicked things, all the
doers of iniquity glory (in their work)."

9. "*Consider*," literally, see. The psalmist refutes the un-
believers in Divine Providence by an argument from the physical
perfection of God's creatures.

10. Here he refutes the same idea from the moral government
of the world, if human teachers have a right to chastise, how
much more Jehovah?

11. So far is Jehovah from not seeing, as these fools think, that
He knows the very thoughts of the heart.

13. "*Rest from the evil days*," the man whom Jehovah teaches
may see evil all around him, but he rests in peace, knowing that
retribution will come.

15. Hebrew, "for judgment must turn into justice and all the
just of heart shall approve it." Justice may be kept under for a

16. Quis consurget mihi adversus malignantes? aut quis stabit mecum adversus operantes iniquitatem?

17. Nisi quia Dominus adjuvit me: paulò minus habitasset in inferno anima mea.

18. Si dicebam: Motus est pes meus: misericordia tua, Domine, adjuvabat me.

19. Secundum multitudinem dolorum meorum in corde meo: consolationes tuæ latificaverunt animam meam.

20. Numquid adhæret tibi sedes iniquitatis: qui fingis laborem in præcepto?

21. Captabunt in animam iusti: et sanguinem innocentem condemnabunt.

22. Et factus est mihi Dominus in refugium: et Deus meus in adjutorium spei meæ.

23. Et reddet illis iniquitatem ipsorum: et in malitiâ eorum disperdet eos: disperdet illos Dominus Deus noster.

16. Who shall rise up for me against the evil doers? or who shall stand with me against the workers of iniquity?

17. Unless the Lord had been my helper: my soul had almost dwelt in hell.

18. If I said: My foot is moved: thy mercy, O Lord, assisted me.

19. According to the multitude of my sorrows in my heart, thy comforts have given joy to my soul.

20. Doth the seat of iniquity stick to thee, who framest labour in commandment?

21. They will hunt after the soul of the just, and will condemn innocent blood.

22. But the Lord is my refuge: and my God the help of my hope.

23. And he will render them their iniquity: and in their malice he will destroy them: the Lord our God will destroy them.

time, but it will finally be maintained, and it will have the approval of all honest men.

16-19. He appeals to his own experience to bear out what he has said.

20. Hebrew, "Has the judgment-seat of iniquity, which frameth mischief by statute, fellowship with Thee?" He is inveighing against the unjust judges, who, under a false pretext of justice, and claiming to act according to law, oppress God's people.

PSALM XCIV.

A joyful invitation to adore and thank Jehovah. It was intended for the Temple worship, and was probably indited for some festive occasion. From very remote times it has been used as the *Invitatory* of Matins, and it is also used in the morning services of the Protestant churches. Two strophes. I., 1-7, God is worthy of adoration because He is our Creator, Conserver, King, and Shepherd; II., 8-11, the people are warned against hard-heartedness and disobedience lest the same punishment should follow them as followed their fathers of old. There is no title

in Hebrew, but the Septuagint tradition together with St. Paul (*Heb.* iv., 7) justify us in attributing it to David.

PSALMUS XCIV.

Laus Cantici ipsi David.

1. VENITE, exultemus Domino : jubilemus Deo salutari nostro.

2. Præoccupemus faciem ejus in confessione : et in psalmis jubilemus ei.

3. Quoniam Deus magnus Dominus : et rex magnus super omnes deos.

4. Quia in manu ejus sunt omnes fines terræ : et altitudines montium ipsius sunt.

5. Quoniam ipsius est mare, et ipse fecit illud : et siccam manus ejus formaverunt.

6. Venite, adoremus, et procidamus : et ploremus ante Dominum, qui fecit nos.

7. Quia ipse est Dominus Deus noster : et nos populus pascuæ ejus, et oves manus ejus.

8. Hodie si vocem ejus audieritis, nolite obdurare corda vestra.

9. Sicut in irritatione secundum diem tentationis in deserto : ubi tentaverunt me patres vestri, probaverunt me, et viderunt opera mea.

10. Quadraginta annis offensus fui generationi illi, et dixi : Semper hi errant corde.

PSALM XCIV.

Praise of a canticle for David himself.

1. COME let us praise the Lord with joy : let us joyfully sing to God our Saviour.

2. Let us come before his presence with thanksgiving : and make a joyful noise to him with psalms.

3. For the Lord is a great God, and a great King above all gods.

4. For in his hand are all the ends of the earth : and the heights of the mountains are his.

5. For the sea is his, and he made it : and his hands formed the dry land.

6. Come let us adore and fall down : and weep before the Lord that made us.

7. For he is the Lord our God : and we are the people of his pasture and the sheep of his hand.

8. To-day if you shall hear his voice, harden not your hearts :

9. As in the provocation, according to the day of temptation in the wilderness : where your fathers tempted me, they proved me, and saw my works.

10. Forty years long was I offended with that generation, and I said : These always err in heart.

3. "*The Lord is a great God*," literally, Jehovah is a great God (*El gadol Jehovah*).

4. "*Ends of the earth*," literally, the deep places.

7. We are the people whom He (the great Shepherd) feedeth, and the flock which His hand guides.

8. Better, "O that to-day you would hear (obey) His voice." "*To-day*" means now. There should be a period after "*voice*."

9. Literally, "Harden not your hearts as at Meribah, as in the day of Massah in the wilderness, where your fathers tried me." Read *Exodus*, xvii., 1-7. "*Tried me*," tried what I could do. "*Saw my works*," i.e., the miracles I worked in their behalf. Others would understand it, "they tempted me although they saw my works," i.e., my guidance and protection of them.

10. "*Offended with*." This is certainly the correct rendering of the Hebrew. Jerome has in the Vulgate, "offensus fui huic generationi," and in his direct translation from the Hebrew, "displicuit mihi generatio."

[St. Jerome's first correction of the psalms by comparing them with the Septuagint is called the Roman Psalter, which was

11. Et isti non cognoverunt vias
meas: ut juravi in irā meā: Si in-
troibunt in requiem meam.

11. And these men have not known
my ways: so I swore in my wrath
that they shall not enter into my rest.

afterwards supplanted by an improved correction called the Gallican Psalter. It is this Gallican Psalter we have in our Breviaries, except this one psalm, which forms the *Invitatory* at Matins, and which is the only relic of the Roman Psalter we possess. In this verse it reads "proximus fui," which is not correct. The Gallican version is recited in the third Nocturn of the Epiphany.]

11. The teaching of this psalm has, according to St. Paul (*Heb.*, iii.), a special application for us Christians. When the Israelites came out of Egypt they had a day of probation which was to be succeeded by the promised rest, but by hardness of heart they proved themselves unworthy, and died in the wilderness. The Gospel also offers to Jew and Gentile another day of probation in this world, and another promised rest in Heaven. We are warned, therefore, to beware, lest we, by a course of conduct analogous to that of the Jews, forfeit the second rest, of which the land flowing with milk and honey was only a shadow.

PSALM XCV.

This psalm is probably a digest of 1 *Par.*, xvi., 8-36. The Septuagint tradition, as shown in the title, is that the psalm was sung at the dedication of the second temple after the Babylonian captivity, hence the changes from the original to suit the occasion. Three strophes. I., 1-6, praise Jehovah because He is God and the Creator of the world; II., 7-10, let the heathen nations confess this and give Him due honour; III., 11-13, let the Heavens and the Earth rejoice that Jehovah comes to judge the earth. In Hebrew no title.

PSALMUS XCV.

Canticum ipsi David,
1. quando domus ædificabatur post
captivitatem.

CANTATE Domino canticum novum:
cantate Domino, omnis terra.

2. Cantate Domino, et benedicite
nomini ejus: annuntiate de die in
diem salutare ejus

3. Annuntiate inter gentes gloriam
ejus, in omnibus populis mirabilia
ejus.

4. Quoniam magnus Dominus, et
laudabilis nimis: terribilis est super
omnes deos.

PSALM XCV.

1. A canticle for David himself,
when the house was built after the
captivity.

SING ye to the Lord a new canticle:
sing to the Lord, all the earth.

2. Sing ye to the Lord and bless
his name: shew forth his salvation
from day to day.

3. Declare his glory among the
Gentiles: his wonders among all
people.

4. For the Lord is great, and ex-
ceedingly to be praised: he is to be
feared above all gods.

1. "New canticle," for fresh blessings received.

2. "Shew forth," proclaim, tell the good news.

5. Quoniam omnes dii gentium dæmonia : Dominus autem cœlos fecit.

6. Confessio, et pulchritudo in conspectu ejus : sanctimonia, et magnificentia in sanctificatione ejus.

7. Afferte Domino patriæ gentium, afferte Domino gloriam et honorem :

8. afferte Domino gloriam nomini ejus.

Tollite hostias, et introite in atria ejus :

9. adorate Dominum in atrio sancto ejus.

Commoveatur a facie ejus universa terra :

10. dicite in gentibus quia Dominus regnavit.

Etenim correxit orbem terræ qui non commovebitur : judicabit populos in æquitate.

11. Lætentur cœli, et exultet terra, commoveatur mare, et plenitudo ejus :

12. gaudebunt campi, et omnia quæ in eis sunt.

Tunc exultabunt omnia ligna sylvarum

13. a facie Domini, quia venit : quoniam venit judicare terram.

Judicabit orbem terræ in æquitate, et populos in veritate suâ

5. For all the gods of the Gentiles are devils : but the Lord made the heavens.

6. Praise and beauty are before him : holiness and majesty in his sanctuary.

7. Bring ye to the Lord, O ye kindreds of the Gentiles, bring ye to the Lord glory and honour : 8 bring to the Lord glory unto his name.

Bring up sacrifices, and come into his courts : 9 adore ye the Lord in his holy court.

Let all the earth be moved at his presence. 10. Say ye among the Gentiles, the Lord hath reigned.

For he hath corrected the world, which shall not be moved : he will judge the people with justice.

11. Let the heavens rejoice, and let the earth be glad, let the sea be moved, and the fulness thereof : 12 the fields and all things that are in them shall be joyful.

Then shall all the trees of the woods rejoice 13 before the face of the Lord, because he cometh : because he cometh to judge the earth.

He shall judge the world with justice, and the people with his truth.

5. "*Devils*," idols, fictitious gods.

6. "*Before Him*," as His attendants. "*His sanctuary*," Israel.

10. "*Lord hath reigned*," Jehovah is King. "*Corrected the world*," established or founded it.

PSALM XCVI.

The coming of Jehovah and His reign of equity over the world is the subject of this, as of the last psalm. Four strophes. I., 1-3, Jehovah appears for judgment in terrible majesty ; II., 4-6, at His coming, nature is convulsed and the nations behold His glory ; III., 7-9, His coming means confusion to idolaters, but joy for Sion ; IV., 10-12, may the just continue to hate evil No title.

PSALMUS XCVI.

1. Huic David,
quando terra ejus restituta est.
DOMINUS regnavit, exultet terra : lætentur insulæ multæ.

PSALM XCVI.

1. For the same David, when his land was restored again to him.
THE Lord hath reigned, let the earth rejoice : let many islands be glad.

1. "*Many islands*." Here probably standing for the heathen or remote countries.

2. Nubes, et caligo in circuitu ejus :
justitia, et judicium correctio sedis
ejus.

3. Ignis ante ipsum præcedet, et in-
flammabit in circuitu inimicos ejus.

4. Illuxerunt fulgura ejus orbi
terræ : vidit, et commota est terra.

5. Montes, sicut cera fluxerunt a fa-
cie Domini : a facie Domini omnis
terra.

6. Annuntiaverunt cœli justitiam
ejus : et viderunt omnes populi gloriam
ejus.

7. Confundantur omnes, qui adorant
sculptilia : et qui gloriantur in simula-
cris suis.

Adorate eum, omnes angeli ejus :

8. audivit, et lætata est Sion.

Et exultaverunt filiæ Judæ, propter
judicia tua, Domine :

9. quoniam tu Dominus altissimus
super omnem terram : nimis exaltatus
es super omnes deos.

10. Qui diligitis Dominum, odite
malum : custodit Dominus animas
sanctorum suorum, de manu pecca-
toris liberabit eos.

11. Lux orta est justo, et rectis
corde lætitia.

12. Lætamini, justi, in Domino : et
confitemini memoriæ sanctificationis
ejus.

2. Clouds and darkness *are* round
about him : justice and judgment *are*
the establishment of his throne.

3. A fire shall go before him, and
shall burn his enemies round about.

4. His lightnings have shone forth
to the world : the earth saw and
trembled.

5. The mountains melted like wax,
at the presence of the Lord : at the
presence of the Lord all the earth.

6. The heavens declared his justice :
and all people saw his glory.

7. Let them be all confounded that
adore graven things, and that glory
in their idols.

Adore him, all you his Angels :
8 Sion heard, and was glad.

And the daughters of Juda rejoiced,
because of thy judgments, O Lord.

9. For thou art the most high Lord
over all the earth : thou art exalted
exceedingly above all gods.

10. You that love the Lord, hate
evil : the Lord preserveth the souls of
his saints, he will deliver them out
of the hand of the sinner.

11. Light is risen to the just, and
joy to the right of heart.

12. Rejoice, ye just, in the Lord :
and give praise to the remembrance of
his holiness.

2. "*Establishment*," foundation.

3, 4, 5. *Cf. Hab.*, iii.

6. The purpose of God's coming, viz., to judge, and the whole
world shall witness this solemn act.

7. "*All you angels*," more probably, "all ye false gods."

8. After describing the result of God's judgment on the
idolaters, the Psalmist portrays its effect on the just—Sion and
the daughters of Juda.

12. "*Remembrance of His holiness*," His holy name.

PSALM XCVII.

This is little more than a repetition of xcv. Its subject matter
is the final victory of Jehovah when His justice shall be made
known not only to Israel, but to all the nations of the world.

PSALMUS XCVII.

PSALM XCVII.

1. Psalmus ipsi David.

CANTATE Domino canticum novum :
quia mirabilia fecit.

Salvavit sibi dextera ejus, et bra-
chium sanctum ejus.

1. A psalm for David himself.

SING ye to the Lord a new canticle :
because he hath done wonderful
things.

His right hand hath wrought for
him salvation, and his arm *is* holy.

2. Notum fecit Dominus salutare suum : in conspectu gentium revelavit justitiam suam.

3. Recordatus est misericordiæ suæ, et veritatis suæ domui Israël.

Viderunt omnes termini terræ salutare Dei nostri.

4. Jubilate Deo, omnis terra : cantate, et exultate, et psallite.

5. Psallite Domino in citharà, in citharà et voce psalmi :

6. in tubis ductilibus, et voce tubæ corneæ.

Jubilate in conspectu regis Domini :

7. moveatur mare, et plenitudo ejus : orbis terrarum, et qui habitant in eo.

8. Flumina plaudent manu, simul montes exultabunt

9. a conspectu Domini : quoniam venit judicare terram.

Judicabit orbem terrarum in justitiâ, et populos in æquitate.

2. The Lord hath made known his salvation : he hath revealed his justice in the sight of the Gentiles.

3. He hath remembered his mercy and his truth toward the house of Israel.

All the ends of the earth have seen the salvation of our God.

4. Sing joyfully to God, all the earth ; make melody, rejoice and sing.

5. Sing praise to the Lord on the harp, on the harp, and with the voice of a psalm : 6 with long trumpets, and sound of cornet.

Make a joyful noise before the Lord our king : 7 let the sea be moved and the fulness thereof : the world and they that dwell therein.

8. The rivers shall clap their hands, the mountains shall rejoice together 9 at the presence of the Lord : because he cometh to judge the earth.

He shall judge the world with justice, and the people with equity.

PSALM XCVIII.

This is the last of the "Kingly Psalms" (xciii.-xcviii.). They are so called because they celebrate the advent of Jehovah as King over the whole world, and hence their dominant note is joy. This present psalm brings out, in a special way, one of the attributes of the King—His holiness, and, as a consequence, the obligation of holiness in those who serve Him.

PSALMUS XCVIII.

1. Psalmus ipsi David.

DOMINUS regnavit, irascantur populi ; qui sedet super cherubim, moveatur terra.

2. Dominus in Sion magnus : et excelsus super omnes populos.

3. Confiteantur nomini tuo magno : quoniam terribile, et sanctum est :

4. et honor regis judicium diligit.

Tu parasti directiones : judicium et justitiam in Jacob tu fecisti.

PSALM XCIII.

1. A psalm for David himself.

THE Lord hath reigned, let the people be angry : he that sitteth on the cherubims : let the earth be moved.

2. The Lord is great in Sion, and high above all people.

3. Let them give praise to thy great name : for it is terrible and holy : 4 and the king's honour loveth judgment.

Thou hast prepared directions : thou hast done judgment and justice in Jacob.

1. Hebrew, "Jehovah is King, the nations tremble, He sitteth upon the Cherubim, the earth shakes." The trembling of the people and the shaking of the earth are expressions of reverence before Jehovah.

4. Literally, (let them praise) the might of a King who loveth justice. "*Prepared directions*," Thou hast established equity.

5. Exaltate Dominum Deum nostrum, et adorare scabellum pedum ejus: quoniam sanctum est.

6. Moyses et Aaron in sacerdotibus ejus: et Samuel inter eos qui invocant nomen ejus:

invocabant Dominum, et ipse exau-
diebat eos:

7. in columnâ nubis loquebatur ad eos.

Custodiebant testimonia ejus, et præceptum quod dedit illis.

8. Domine Deus noster, tu exaudiebas eos: Deus, tu propitius fuisti eis, et ulciscens in omnes adinventiones eorum.

9. Exaltate Dominum Deum nostrum, et adorare in monte sancto ejus: quoniam sanctus Dominus Deus noster.

5. Exalt ye the Lord our God, and adore his foot-stool, for it is holy.

6. Moses and Aaron among his priests: and Samuel among them that call upon his name.

They called upon the Lord, and he heard them: 7 he spoke to them in the pillar of the cloud.

They kept his testimonies, and the commandment which he gave them.

8. Thou didst hear them, O Lord our God: thou wast a merciful God to them, and taking vengeance on all their inventions.

9. Exalt ye the Lord our God, and adore at his holy mountain: for the Lord our God is holy.

6. The great fact which the psalmist insists upon here is the sanctity of God. It is a God of holiness that men are called upon to worship, and therefore it is a holy worship they must give—such was the worship of those saints of the olden times whom he here mentions.

8. "*Inventions*," evil doings. The psalmist has in mind the Israelites at large, and not the holy men just mentioned.

9. "*Holy mountain*," Zion, made holy by Jehovah's presence.

PSALM XCIX.

This is the complement of the 98th psalm. The argument is the same as in those immediately preceding. It consists of two strophes. I., 1-3, praise be to Jehovah, who created us, and under whose protection we live; II., 4-5, praise Him also because His mercy and truth remain for ever.

PSALMUS XCIX.

1. Psalmus in confessione.
2. JUBILATE Deo, omnis terra: servite Domino in lætitiâ.

Introite in conspectu ejus, in exultatione.

3. Scitote quoniam Dominus ipse est Deus: ipse fecit nos, et non ipsi nos:

PSALM XCIX.

1. A psalm of praise
2. SING joyfully to God, all the earth: serve ye the Lord with gladness.

Come in before his presence with exceeding great joy.

3. Know ye that the Lord he is God: he made us, and not we ourselves.

3. This is the translation of the *Chethib*; the *Keri* would be, "He hath made us, and His we are." Thus Jerome understood the text of his time, "ipse fecit nos et ipsius sumus."

populus ejus, et oves pascuæ ejus :
4. introïte portas ejus in confes-
sione, atria ejus in hymnis : confi-
temini illi.

Laudate nomen ejus :

5. quoniam suavis est Dominus, in
æternum misericordia ejus, et usque
in generationem et generationem veri-
tas ejus.

*We are his people and the sheep of
his pasture. 4 Go ye into his gates
with praise, into his courts with
hymns : and give glory to him.*

*Praise ye his name : 5 for the Lord
is sweet, his mercy endureth for ever,
and his truth to generation and gene-
ration.*

PSALM C.

This psalm has been called by some of the old interpreters, "speculum regis," a mirror for kings, and indeed it may be not unfittingly described as "speculum sacerdotis." It is a generous resolve made by David at the beginning of his reign to walk worthy of his high vocation and to see that all his household lived in the fear of Jehovah. He resolves to exclude from his presence those who have always been the bane of such places—the liar and the calumniator. There are no formal strophes.

PSALMUS C.

1. Psalmus ipsi David.

MISERICORDIAM, et judicium cantabo
tibi, Domine :

psallam,

2. et intelligam in viâ immaculatâ,
quando venies ad me.

Perambulabam in innocentia cordis
mei, in medio domûs meæ.

3. Non proponebam ante oculos meos
rem injustam : facientes prævaricationes
odivi.

Non adhæsit mihi

4. cor pravum : declinantem a me
malignum non cognoscebam :

5. detrahentem secretò proximo suo,
hunc persequabar.

Superbo oculo, et insatiabili corde,
cum hoc non edebam.

PSALM C.

1. A psalm for David himself.

MERCY and judgment I will sing to
thee, O Lord :

I will sing, 2 and I will understand
in the unspotted way, when thou shalt
come to me.

I walked in the innocence of my
heart, in the midst of my house.

3. I did not set before my eyes any
unjust thing : I hated the workers of
iniquities.

4. The perverse heart did not cleave
to me : and the malignant, that turned
aside from me, I would not know.

5. The man that in private detracted
his neighbour, him did I persecute.

With him that had a proud eye, and
an unsatiable heart, I would not eat.

1. "*Mercy and judgment.*" David chooses for his theme that upright administration of mercy and judgment with which he intends to bless his people. Thus in the opening lines he gives the subject of the whole psalm. Cf. Virgil's, "arma virumque cano."

2, 3. Translate, "I will behave myself wisely in a perfect way : when wilt Thou come to me?" Knowing that without divine aid he cannot keep his resolution, he asks Jehovah to come to his assistance. "*Walked,*" "*did not set,*" "*hated,*" should be, I will walk, I will not set, I hate.

4, 5. Again translate the verbs by the future.

6. Oculi mei ad fideles terræ ut sedeat mecum : ambulans in viâ immaculatâ, hic mihi ministrabat.

7. Non habitabit in medio domus meæ qui facit superbiam : qui loquitur iniqua, non direxit in conspectu oculorum meorum.

8. In matutino interficiebam omnes peccatores terræ : ut disperderem de civitate Domini omnes operantes iniquitatem.

6. My eyes were upon the faithful of the earth, to sit with me : the man that walked in the perfect way, he served me.

7. He that worketh pride shall not dwell in the midst of my house : he that speaketh unjust things did not prosper before my eyes.

8. In the morning I put to death all the wicked of the land : that I might cut off all the workers of iniquity from the city of the Lord.

6. Translate, "My eyes are upon . . . ; the man that walketh in the way of justice shall serve me." Only men of fidelity and integrity shall be his counsellors.

7. "*Did not prosper*," shall not prosper.

8. Translate, "I will put to death soon or early in my reign."

PSALM CI.

This psalm was composed probably by one of the Babylonian exiles, and towards the end of the captivity. It consists of three strophes. I., 2-12, a description of the heavy miseries that are the psalmist's lot ; II., 13-23, notwithstanding his seemingly hopeless condition, he still trusts that Jehovah will bring back His people from exile and restore the holy city ; III., 24-29, again the sadness of his exile causes him to break out in bitter complaints, but one ray of hope brightens the gloom—the immutable God in whom he puts his confidence. It is the fifth penitential psalm.

PSALMUS CI.

1. Oratio pauperis, cum anxius fuerit, et in conspectu Domini effuderit precem suam.

2. DOMINE, exaudi orationem meam : et clamor meus ad te veniat.

3. Non avertas faciem tuam a me : in quâcumque die tribulor, inclina ad me aurem tuam.

In quâcumque die invocavero te, velociter exaudi me :

4. quia defecerunt sicut fumus dies mei : et ossa mea sicut cremum aruerunt.

PSALM CI.

1. The prayer of the poor man, when he was anxious, and poured out his supplication before the Lord.

2. HEAR, O Lord, my prayer : and let my cry come to thee.

3. Turn not away thy face from me : in the day when I am in trouble, incline thy ear to me.

In what day soever I shall call upon thee, hear me speedily.

4. For my days are vanished like smoke : and my bones are grown dry like fuel for the fire.

1. "*Anxious*," afflicted.

4. "*Bones grown dry*," my bones (the strength of my body) are burnt up as a firebrand.

5. Percussus sum ut fœnum, et aruit cor meum : quia oblitus sum comedere panem meum.

6. A voce gemitûs mei adhæsit os meum carni meæ.

7. Similis factus sum pellicano solitudinis : factus sum sicut nycticorax in domicilio.

8. Vigilavi, et factus sum sicut passer solitarius in tecto.

9. Totâ die exprobrabant mihi inimici mei : et qui laudabant me adversum me jurabant.

10. Quia cinerem tanquam panem manducabam, et potum meum cum fletu miscebam.

11. A facie iræ et indignationis tuæ : quia elevans allisisti me.

12. Dies mei sicut umbra declinaverunt : et ego sicut fœnum arui.

13. Tu autem, Domine, in æternum permanes : et memoriale tuum in generationem et generationem.

14. Tu exurgens misereberis Sion : quia tempus miserendi ejus, quia venit tempus.

15. Quoniam placuerunt servis tuis lapides ejus : et terræ ejus miserebuntur.

16. Et timebunt gentes nomen tuum, Domine, et omnes reges terræ gloriam tuam.

17. Quia ædificavit Dominus Sion : et videbitur in gloriâ suâ.

5. I am smitten as grass, and my heart is withered : because I forgot to eat my bread.

6. Through the voice of my groaning, my bone hath cleaved to my flesh.

7. I am become like to a pelican of the wilderness : I am like a night-raven in the house.

8. I have watched, and am become as a sparrow, all alone on the house top.

9. All the day long my enemies reproached me : and they that praised me did swear against me.

10. For I did eat ashes like bread, and mingled my drink with weeping.

11. Because of thy anger and indignation : for having lifted me up thou hast thrown me down.

12. My days have declined like a shadow, and I am withered like grass.

13. But thou, O Lord, endurest for ever : and thy memorial to all generations.

14. Thou shalt arise and have mercy on Sion : for it is time to have mercy on it, for the time is come.

15. For the stones thereof have pleased thy servants : and they shall have pity on the earth thereof.

16. And the Gentiles shall fear thy name, O Lord, and all the kings of the earth thy glory.

17. For the Lord hath built up Sion : and he shall be seen in his glory.

5. "*I forgot*," in my affliction.

6. He was completely emaciated.

7. This expresses his loneliness. "*Night-raven in the house*," literally, an owl among ruins. Jerome, "*bubo solitudinum*."

8. "*Have watched*," i.e., did not sleep.

9. "*They that praised me*," literally, "they that raged against me have sworn by me," i.e., when my enemies curse they take me as their example and imprecate upon others or themselves misfortunes akin to mine. Jerome, "*insultantes mihi per me jurabant*."

10. Sorrow and tears are my food and drink.

11. The simile is borrowed from a storm of wind.

12. Better, "My days are like a declining shadow." The evening of life was fast coming on him.

13. The eternal kingship of God and His attributes historically manifested (memorial) to His people are the psalmist's hope.

14. "*The time is come*," viz., that foretold by the prophets.

15. "*Stones thereof*," viz., of Sion. "*Earth*," dust; Sion was dear to the Jew not only in her glory but in her very ruins.

18. Respexit in orationem humilium: et non sprexit precem eorum.

19. Scribantur hæc in generatione alterà: et populus, qui creabitur, laudabit Dominum:

20. quia prospexit de excelso sancto suo: Dominus de cælo in terram aspexit:

21. ut audiret gemitus compeditorum: ut solveret filios interemptorum:

22. ut annuntiet in Sion nomen Domini: et laudem ejus in Jerusalem.

23. In conveniendo populos in unum et reges ut serviant Domino.

24. Respondit ei in viâ virtutis suæ: Paucitatem dierum meorum nuntia mihi.

25. Ne revoces me in dimidio dierum meorum: in generationem et generationem anni tui.

26. Initio tu, Domine, terram fundasti: et opera manuum tuarum sunt cæli.

27. Ipsi peribunt, tu autem permanes: et omnes sicut vestimentum veterascent.

Et sicut opertorium mutabis eos, et mutabuntur:

28. tu autem idem ipse es, et anni tui non deficient.

29. Filii servorum tuorum habitabunt: et semen eorum in sæculum dirigitur.

18. He hath had regard to the prayer of the humble: and he hath not despised their petition.

19. Let these things be written unto another generation: and the people that shall be created shall praise the Lord:

20. Because he hath looked forth from his high sanctuary: from heaven the Lord hath looked upon the earth.

21. That he might hear the groans of them that are in fetters: that he might release the children of the slain:

22. That they may declare the name of the Lord in Sion: and his praise in Jerusalem.

23. When the people assemble together, and kings to serve the Lord.

24. He answered him in the way of his strength: Declare unto me the fewness of my days.

25. Call me not away in the midst of my days: thy years are unto generation and generation.

26. In the beginning, O Lord, thou foundedst the earth: and the heavens are the works of thy hands.

27. They shall perish but thou remainest: and all of them shall grow old like a garment:

And as a vesture thou shalt change them, and they shall be changed. 28 But thou art always the self-same, and thy years shall not fail.

29. The children of thy servants shall continue: and their seed shall be directed for ever.

21. "*Slain*," doomed to die.

24. Literally, "He (Jehovah) hath brought down my strength in the way," *i.e.*, in the midst of my life, He hath shortened my days.

26-28. Quoted by St. Paul (*Heb.*, i., 10-12) to prove that Christ is greater than the angels.

29. "*Directed for ever*," literally, shall be established before Thee. Jerome, "ante faciem tuam perseverabit."

PSALM CII.

The motto of this beautiful psalm may well be "The Lord God merciful and gracious, patient, of much compassion and true" (*Ex.*, xxxiv., 7). It is the anticipation of the parables of the lost sheep and prodigal son. "Huic psalmo inest ineffabilis suavitas quam gustabimus si attente et frequenter recitemus eum

eodem spiritu pietatis quo conscriptus fuit" (Van Steenkiste). It consists of three strophes. I., 1-5, the psalmist recalling God's merciful benefits thanks Him with a joyful heart; II., 6-18, Jehovah is merciful, nor has He punished us in accordance with our deserts, because He knows our weakness; III., 19-22, in holy sympathy with himself he summons all nature to join in praising Jehovah.

PSALMUS CII.

1. Ipsi David.

BENEDIC, anima mea, Domino : et omnia, quæ intra me sunt, nomini sancto ejus.

2. Benedic, anima mea, Domino : et noli oblivisci omnes retributiones ejus.

3. Qui propitiatur omnibus iniquitatibus tuis : qui sanat omnes infirmitates tuas.

4. Qui redimit de interitu vitam tuam : qui coronat te in misericordiâ et miserationibus.

5. Qui replet in bonis desiderium tuum : renovabitur ut aquilæ juvenus tua :

6. Faciens misericordias Dominus, et judicium omnibus injuriam patientibus.

7. Notas fecit vias suas Moysi, filiis Israel voluntates suas.

8. Miserator, et misericors Dominus : longanimis, et multum misericors.

9. Non in perpetuum irascetur : neque in æternum comminabitur.

10. Non secundum peccata nostra fecit nobis : neque secundum iniquitates nostras retribuit nobis.

11. Quoniam secundum altitudinem cœli a terrâ : corroboravit misericordiam suam super timentes se.

PSALM CII.

1. For David himself.

BLESS the Lord, O my soul : and let all that is within me bless his holy name.

2. Bless the Lord, O my soul, and never forget all he hath done for thee.

3. Who forgiveth all thy iniquities : who healeth all thy diseases.

4. Who redeemeth thy life from destruction : who crowneth thee with mercy and compassion.

5. Who satisfieth thy desire with good things : thy youth shall be renewed like the eagle's.

6. The Lord doth mercies, and judgment for all that suffer wrong.

7. He hath made his ways known to Moses : his wills to the children of Israel.

8. The Lord is compassionate and merciful : long suffering and plenteous in mercy.

9. He will not always be angry : nor will he threaten for ever.

10. He hath not dealt with us according to our sins : nor rewarded us according to our iniquities.

11. For according to the height of the heaven above the earth : he hath strengthened his mercy towards them that fear him.

1. "*All that is within me*," the whole heart, soul and strength.

4. "*Destruction*," literally, the pit, *i.e.*, death, the grave.

5. Between the two divisions of this verse supply some such words as "so that." "*Eagle's*" is wrong, it should be "like the eagle."

6, 7. He passes on to corroborate his own experience by an appeal to Israel's history.

9. "*Threaten*," literally, keep his anger.

11, 12. "The psalmist here uses the largest measures that the world can afford to express a thing that can scarcely be expressed

12. Quantum distat ortus ab occidente : longe fecit a nobis iniquitates nostras.

13. Quomodo miseretur pater filiorum, misertus est Dominus timentibus se :

14. quoniam ipse cognovit figmentum nostrum.

Recordatus est quoniam pulvis sumus :

15. homo, sicut fœnum dies ejus, tanquam flos agri sic efflorescit.

16. Quoniam spiritus pertransibit in illo, et non subsistet : et non cognoscet amplius locum suum.

17. Misericordia autem Domini ab æterno, et usque in æternum super timentes eum.

Et justitia illius in filios filiorum.

18. his qui servant testamentum ejus :

et memores sunt mandatorum ipsius, ad faciendum ea.

19. Dominus in cœlo paravit sedem suam : et regnum ipsius omnibus dominabitur.

20. Benedicite Domino, omnes angeli ejus : potentes virtute, facientes verbum illius, ad audiendam vocem sermonum ejus.

21. Benedicite Domino, omnes virtutes ejus : ministri ejus, qui facitis voluntatem ejus.

22. Benedicite Domino, omnia opera ejus : in omni loco dominationis ejus, benedic, anima mea, Domino.

in any other way " (Amyr). "*He hath strengthened,*" literally, so high is.

13, 14. We stand in the relation of children to a Father whose compassion towards us is based on His intimate knowledge of our frailty. "*Our frame,*" i.e., our fashioning, an allusion to *Gen.*, ii., 7, "and the Lord God formed man from the slime of the earth."

15. "Man's duration is likened to the blade of grass, and his beauty to the flower of the field, whose fullest bloom is also the beginning of its fading" (Del.).

16. This verse refers to the flower, not to man, "for the wind passeth over it (flower) and it is no more."

17. "*From eternity,*" on account of their predestination ; "*unto eternity,*" on account of their beatification (St. Bernard).

19. "*Prepared,*" established.

12. As far as the east is from the west, so far hath he removed our iniquities from us.

13. As a father hath compassion on his children, so hath the Lord compassion on them that fear him : 14 for he knoweth our frame.

He remembereth that we are dust :

15 man's days are as grass, as the flower of the field so shall he flourish.

16. For the spirit shall pass in him, and he shall not be : and he shall know his place no more.

17. But the mercy of the Lord is from eternity and unto eternity upon them that fear him :

And his justice unto children's children, 18 to such as keep his covenant,

And are mindful of his commandments to do them.

19. The Lord hath prepared his throne in heaven : and his kingdom shall rule over all.

20. Bless the Lord, all ye his angels : you that are mighty in strength, and execute his word, hearkening to the voice of his orders.

21. Bless the Lord, all ye his hosts : you ministers of his that do his will.

22. Bless the Lord, all his works : in every place of his dominion, O my soul, bless thou the Lord.

PSALM CIII.

In this magnificent ode there is given us a powerful and living picture of God's creative and conserving power of the universe. The materials are drawn, naturally enough, from the first chapter

of Genesis. There is, however, this difference between the two accounts, that while Genesis represents the Creation as a past act, the psalm before us portrays a living present creation. In God, according to the psalm, all nature lives, moves, and has its being. Critics of all shades of opinion, from the great Catholic commentators down to the rankest rationalists, have vied with one another in its praise. After an introduction, the psalm begins with the creation of light and the heavens corresponding with the work of the first and second days (2-4). From 5-9 he describes the separation of earth and water; 10-17, the watering of the ground by the fountains and of the mountains by the rain for the nourishment of man and beast; 18-23, he ascends from the mountains to the sun and the moon, and from these he descends to the depths of the ocean, 24-26; 27-30, all nature depends on Jehovah for its support, things are born or perish according to His will; 31-35, God is eternally glorified in His works.

PSALMUS CIII.

1. Ipsi David.

BENEDIC, anima mea, Domino : Domine Deus meus, magnificatus es vehementer.

Confessionem, et decorem, induisti :

2. amictus lumine sicut vestimento :

extendens cœlum sicut pellem :

3. qui tegis aquis superiora ejus.

Qui ponis nubem ascensum tuum : qui ambulas super pennas ventorum.

4. Qui facis angelos tuos, spiritus : et ministros tuos ignem urentem.

5. Qui fundasti terram super stabilitatem suam : non inclinabitur in sæculum sæculi.

PSALM CIII.

1. For David himself.

BLESS the Lord, O my soul : O Lord my God, thou art exceedingly great.

Thou hast put on praise and beauty : 2 and art clothed with light as with a garment.

Who stretchest out the heaven like a pavilion : 3 who coverest the higher rooms thereof with water.

Who makest the clouds thy chariot : who walkest upon the wings of the winds.

4. Who makest thy Angels spirits : and thy ministers a burning fire.

5. Who hast founded the earth upon its own bases : it shall not be moved for ever and ever.

2. "*Pavilion*," or curtain; all the commentators note the ease which is implied in the expression.

3. Literally, "Who forms His upper chambers of water"; the clouds are God's upper chamber, his lower chamber the earth; a strikingly bold figure.

4. Literally, "He makes winds His messengers, and flaming fire His servants," *i.e.*, He utilizes wind and fire for special missions. It is evident that there is question here of material beings. St. Paul in *Heb.*, i., 7, quotes the Septuagint.

5. The work of the third day of creation. As the upper part of the fabric stands firm though built on water, so the earth is

6. Abyssus, 'sicut vestimentum, amictus ejus: super montes stabunt aquæ.

7. Ab increpatione tuâ fugient: a voce tonitru tui formidabunt.

8. Ascendunt montes: et descendunt campi in locum, quem fundasti eis.

9. Terminum posuisti, quem non transgredientur: neque convertentur operire terram.

10. Qui emittis fontes in convallibus: inter medium montium pertransibunt aquæ.

11. Potabunt omnes bestię agri: expectabunt onagri in siti suâ.

12. Super eâ volucres cœli habitabunt: de medio petrarum dabunt voces.

13. Rigans montes de superioribus suis: de fructu operum tuorum satiabitur terra:

14. producens fœnum jumentis, et herbam servituti hominum:

ut educas panem de terrâ:

15. et vinum letificet cor hominis:

ut exhilaret faciem in oleo: et panis cor hominis confirmet.

16. Saturabuntur ligna campi, et cedri Libani, quas plantavit:

17. illic passeret nidificabunt.

Herodii domus dux est eorum:

18. montes excelsi cervis: petra refugium herinacis.

6. The deep like a garment is its clothing: above the mountains shall the waters stand.

7. At thy rebuke they shall flee: at the voice of thy thunder they shall fear.

8. The mountains ascend, and the plains descend into the place which thou hast founded for them.

9. Thou hast set a bound which they shall not pass over: neither shall they return to cover the earth.

10. Thou sendest forth springs in the vales between the midst of the hills the water shall pass.

11. All the beasts of the field shall drink: the wild asses shall expect in their thirst.

12. Over them the birds of the air shall dwell: from the midst of the rocks they shall give forth their voices.

13. Thou waterest the hills from thy upper rooms: the earth shall be filled with the fruit of thy works:

14. Bringing forth grass for cattle, and herb for the service of men.

That thou mayst bring bread out of the earth. 15 and that wine may cheer the heart of man.

That he may make the face cheerful with oil: and that bread may strengthen man's heart.

16. The trees of the field shall be filled, and the cedars of Libanus which he hath planted: 17 there the sparrow shall make their nests.

The highest of them is the house of the heron. 18 The high hills are a refuge for the harts, the rock for the irchins.

sustained without a foundation by the strong hand of God. The verse has an historical interest on account of its connection with the Galileo controversy.

7. "*They shall flee*," better, they [the waters fled; the word "*rebuke*" is used as if the waters opposed for the moment God's desire of manifesting His glory on the earth.

8. "*Ascend*," i.e., they seemed to ascend when the waters subsided.

9. "*A bound*," the land and the sea are two separate entities: nor shall the history of the Flood be repeated.

10-12. The watering of the ground.

11. "*Expect*," quench their thirst.

12. "*Over them*," i.e., over or beside them [streams] the trees on which birds shall build their nests shall grow.

13. God waters the earth not only by the brooks but with the rain.

17. "*The heron*," literally, as for the stork, her house is in the cypress.

19. Fecit lunam in tempora : sol cognovit occasum suum.

20. Posuisti tenebras, et facta est nox : in ipsâ pertransibunt omnes bestię sylvæ.

21. Catuli leonum rugientes, ut rapiant, et quærant a Deo escam sibi.

22. Ortus est sol, et congregati sunt et in cubilibus suis collocabuntur.

23. Exhibet homo ad opus suum : et ad operationem suam usque ad vespærum.

24. Quâ magnificata sunt opera tua, Domine ! omnia in sapientiâ fecisti : impleta est terra possessione tuâ.

25. Hoc mare magnum, et spatiosum manibus : illic reptilia, quorum non est numerus.

Animalia pusilla cum magnis :

26. illic naves pertransibunt.

Draco iste, quem formasti ad illudendum ei :

27. omnia a te expectant ut des illis escam in tempore.

28. Dante te illis, colligent : appetente te manum tuam, omnia implebuntur bonitate.

29. Avertente autem te faciem, turbabuntur : auferes spiritum eorum, et deficient, et in pulverem suum revertentur.

30. Emittes spiritum tuum, et creabuntur : et renovabis faciem terræ.

31. Sit gloria Domini in sæculum : latabitur Dominus in operibus suis :

32. qui respicit terram, et facit eam tremere : qui tangit montes, et fumigant.

19. He hath made the moon for seasons : the sun knoweth his going down.

20. Thou hast appointed darkness, and it is night : in it shall all the beasts of the woods go about.

21. The young lions roaring after their prey, and seeking their meat from God.

22. The sun ariseth, and they are gathered together : and they shall lie down in their dens.

23. Man shall go forth to his work, and to his labour until the evening.

24. How great are thy works, O Lord ! thou hast made all things in wisdom ; the earth is filled with thy riches.

25. So is this great sea, which stretcheth wide its arms : there are creeping things without number.

Creatures little and great. 26 There the ships shall go.

This sea-dragon which thou hast formed to play therein. 27 All expect of thee that thou give them food in season.

28. What thou givest to them they shall gather up : when thou openest thy hand, they shall all be filled with good.

29. But if thou turnest away thy face, they shall be troubled : thou shalt take away their breath, and they shall fail, and shall return to their dust.

30. Thou shalt send forth thy spirit, and they shall be created : and thou shalt renew the face of the earth.

31. May the glory of the Lord endure for ever : the Lord shall rejoice in his works.

32. He looketh upon the earth, and maketh it tremble : he toucheth the mountains, and they smoke.

19. The work of the fourth day ; the moon is mentioned first because in the Hebrew mind the day succeeded the night. "*For seasons,*" for measuring times or epochs.

20. "*In it,*" i.e., in the night.

22. "*Gathered together,*" go into their lairs.

25. The work of the fifth day. Translate, "Behold the sea, or, yonder is the sea" (which likewise teems with life).

30. "*Spirit,*" better, "breath of life," as in verse 29 ; the same Hebrew word (*ruach*) is used in both verses. "*Thou shalt renew,*" by giving life ; life and death are in Jehovah's hands.

33. Cantabo Domino in vita meà :
psallam Deo meo quamdiu sum.

34. Jucundum sit ei eloquium
meum : ego verò delectabor in Domino.

35. Deficient peccatores a terrà, et
iniqui ita ut non sint : benedic, anima
mea, Domino.

33. I will sing to the Lord as long
as I live : I will sing praise to my God
while I have my being.

34. Let my speech be acceptable to
him : but I will take delight in the Lord.

35. Let sinners be consumed out of
the earth, and the unjust, so that they
be no more : O my soul, bless thou the
Lord.

31-35. The psalmist prays that Jehovah may ever find complacency in the great work of creation, and that those who alone mar the beauty of His work, viz., sinners, may be consumed out of the earth.

PSALM CIV.

In this psalm the history of Israel is dwelt upon as a proper theme to evoke the gratitude of God's people, and insure their obedience to His ordinances. Hence we find that these manifestations of divine providence are specially recalled which exhibit Him as ever faithful to the Covenant He entered into with them. Verses 1-15 are found in 1 *Par.*, xvi., with some slight changes. It is one of the later psalms, but when, or by whom composed, is unknown.

PSALMIUS CIV.

Alleluia.

1. CONFITEMINI Domino, et invo-
cate nomen ejus : annuntiate inter gen-
tes opera ejus.

2. Cantate ei, et psallite ei : narrate
omnia mirabilia ejus.

3. Laudamini in nomine sancto ejus :
lætetur cor quærentium Dominum.

4. Quærite Dominum, et confirma-
mini : quærite faciem ejus semper.

5. Mementote mirabilium ejus, quæ
fecit : prodigia ejus, et judicia oris ejus.

6. Semen Abraham, servi ejus : filii
Jacob electi ejus.

7. Ipse Dominus Deus noster : in
universà terrà judicia ejus.

8. Memor fuit in sæculum testa-
menti sui : verbi, quod mandavit in
mille generationes :

9. quod disposuit ad Abraham : et
juramenti sui ad Isaac :

10. et statuit illud Jacob in præcep-
tum : et Israel in testamentum æter-
num :

PSALM CIV.

Alleluia.

GIVE glory to the Lord, and call upon
his name : declare his deeds among the
Gentiles.

2. Sing to him, yea sing praises to
him : relate all his wondrous works.

3. Glory ye in his holy name : let the
heart of them rejoice that seek the
Lord.

4. Seek ye the Lord, and be
strengthened : seek his face evermore.

5. Remember his marvellous works
which he hath done : his wonders, and
the judgments of his mouth.

6. O ye seed of Abraham his servant :
ye sons of Jacob his chosen.

7. He is the Lord our God : his judg-
ments are in all the earth.

8. He hath remembered his covenant
for ever : the word which he comman-
ded to a thousand generations.

9. Which he made to Abraham : and
his oath to Isaac :

10. And he appointed the same to
Jacob for a law, and to Israel for an
everlasting testament :

11. dicens : Tibi dabo terram Chanaan, fundiculum hereditatis vestrae.

12. Cum essent numero brevi, paucissimi et incolae ejus :

13. et pertransierunt de gente in gentem, et de regno ad populum alterum.

14. Non reliquit hominem nocere eis : et corripuit pro eis reges.

15. Nolite tangere christos meos : et in prophetis meis nolite malignari.

16. Et vocavit famem super terram : et omne firmamentum panis contrivit.

17. Misit ante eos virum : in servum venumdatus est Joseph.

18. Humiliaverunt in compedibus pedes ejus, ferrum pertransiit animam ejus.

19. donec veniret verbum ejus.

Eloquium Domini inflammavit eum

20. misit rex, et solvit eum ; principes populorum, et dimisit eum.

21. Constituit eum dominum domus suae : et principem omnis possessionis suae.

22. Ut erudiret principes ejus sicut semetipsum : et senes ejus prudentiam doceret.

23. Et intravit Israel in Ægyptum : et Jacob accola fuit in terra Cham.

24. Et auxit populum suum vehementer : et firmavit eum super inimicos ejus.

11. Saying : To thee will I give the land of Chanaan, the lot of your inheritance.

12. When they were but a small number : yea very few, and sojourners therein :

13. And they passed from nation to nation, and from one kingdom to another people.

14. He suffered no man to hurt them : and he reprov'd kings for their sakes.

15. Touch ye not my anointed : and do no evil to my prophets.

16. And he called a famine upon the land : and he broke in pieces all the support of bread.

17. He sent a man before them : Joseph, who was sold for a slave.

18. They humbled his feet in fetters : the iron pierced his soul, 19 until his word came.

The word of the Lord inflamed him.

20. The king sent, and he released him : the ruler of the people, and he set him at liberty.

21. He made him master of his house, and ruler of all his possession.

22. That he might instruct his princes as himself, and teach his ancients wisdom.

23. And Israel went into Egypt : and Jacob was a sojourner in the land of Cham.

24. And he increased his people exceedingly : and strengthened them over their enemies.

12.-15. God protected the little mustard plant of Israel until it became a mighty tree.

16. "*Support of bread*," literally, "every staff of bread." Bread is called the staff or support of man because he leans on it ; here, by a very bold figure, it is said to be broken. The famine in Canaan was, therefore, providential.

18. "*Iron pierced his soul*," literally, his soul came to iron, i.e., he was a prisoner. "*Soul*" being here, as in many other places, a periphrasis of the person.

19. "*His word*," either his interpretation of Pharaoh's dream, or, the word of Jehovah foretelling his exaltation. "*The word of the Lord inflamed (proved) him*." Jehovah's promise of his future greatness proved him by allowing years of suffering to intervene between the promise and its fulfilment.

22. Literally, to bind princes at his pleasure. Jerome, "ut castigaret principes secundum voluntatem suam." Cf. *Gen.*, xli., 44

25. Convertit cor eorum ut odirent populum ejus : et dolum facerent in servos ejus.

26. Misit Moysen servum suum : Aaron, quem elegit ipsum.

27. Posuit in eis verba signorum suorum, et prodigiorum in terrâ Cham.

28. Misit tenebras, et obscuravit : et non exacerbavit sermones suos.

29. Convertit aquas eorum in sanguinem : et occidit pisces eorum.

30. Edidit terra eorum ranas in penetralibus regum ipsorum.

31. Dixit, et venit cœnomyia : et cinifes in omnibus finibus eorum.

32. Posuit pluvias eorum, grandinem : ignem comburentem in terrâ ipsorum.

33. Et percussit vineas eorum, et ficulneas eorum : et contrivit liguum finium eorum.

34. Dixit, et venit locusta, et bruchus, cujus non erat numerus :

35. et comedit omne fœnum in terra eorum : et comedit omnem fructum terræ eorum.

36. Et percussit omne primogenitum in terrâ eorum : primitias omnis laboris eorum.

37. Et eduxit eos cum argento et auro : et non erat in tribubus eorum infirmus.

38. Lætata est Ægyptus in profec-tione eorum : quia incubuit timor eorum super eos.

39. Expandit nubem in protectionem eorum, et ignem ut luceret eis per noctem.

40. Petierunt, et venit coturnix : et pane cœli saturavit eos.

41. Dirupit petram, et fluxerunt aquæ : abierunt in sicco flumina ;

42. quoniam memor fuit verbi sancti sui, quod habuit ad Abraham puerum suum.

43. Et eduxit populum suum in exultatione, et electos suos in lætitiâ.

44. Et dedit illis regiones gentium : et labores populorum possederunt :

45. ut custodiant justificationes ejus, et legem ejus requirant.

25. He turned their heart to hate his people : and to deal deceitfully with his servants.

26. He sent Moses his servant : Aaron the man whom he had chosen.

27. He gave them power to shew his signs, and his wonders in the land of Cham.

28. He sent darkness, and made it obscure : and grieved not his words.

29. He turned their waters into blood, and destroyed their fish.

30. Their land brought forth frogs, in the inner chambers of their kings.

31. He spoke, and there came divers sorts of flies and cinifes in all their coasts.

32. He gave them hail for rain, a burning fire in their land.

33. And he destroyed their vineyards and their fig-trees : and he broke in pieces the trees of their coasts.

34. He spoke, and the locust came, and the bruchus, of which there was no number :

35. And they devoured all the grass in their land, and consumed all the fruit of their ground.

36. And he slew all the first-born in their land : the first-fruits of all their labour.

37. And he brought them out with silver and gold : and there was not among their tribes one that was feeble.

38. Egypt was glad when they departed : for the fear of them lay upon them.

39. He spread a cloud for their protection, and fire to give them light in the night.

40. They asked, and the quail came : and he filled them with the bread of heaven.

41. He opened the rock, and waters flowed : rivers ran down in the dry land.

42. Because he remembered his holy word, which he had spoken to his servant Abraham.

43. And he brought forth his people with joy, and his chosen with gladness.

44. And he gave them the lands of the Gentiles : and they possessed the labours of the people :

45. That they might observe his justifications, and seek after his law.

25. See Psalm I., v. 6.

28. "*Grieved not at his words,*" i.e., rebelled not, as at Meribah, i.e., Moses and Aaron executed the terrible commands of God willingly.

45. This was Jehovah's purpose in all His tender care of Israel.

PSALM CV.

This, like the last psalm, recapitulates the history of Israel. There is, however, a striking difference between them from the view-point of the sacred author. In Psalm civ. God's dealings with the nation are made the basis of a beautiful thanksgiving, here they are made the occasion of a sorrowful confession of sin, verse 6. Verse 47 would seem to point to the Captivity as the time of its composition. It consists of an Introduction (1-5); verse 48 is a doxology; 7-46, a recapitulation of the increasing transgressions of the people in Egypt, the wilderness, and finally in the Promised Land itself. It is the first of the Alleluia psalms.

PSALMUS CV.

Alleluia.

1. CONFITEMINI Domino quoniam bonus: quoniam in sæculum misericordia ejus.

2. Quis loquetur potentias Domini, auditas faciet omnes laudes ejus?

3. Beati, qui custodiunt judicium, et faciunt justitiam in omni tempore.

4. Memento nostri, Domine, in beneplacito populi tui: visita nos in salutari tuo:

5. ad videndum in bonitate electorum tuorum, ad letandum in lætitiâ gentis tuæ: ut lauderis cum hæreditate tuâ.

6. Peccavimus cum patribus nostris: injustè egimus, iniquitatem fecimus.

7. Patres nostri in Ægypto non intellexerunt mirabilia tua: non fuerunt memores multitudinis misericordiæ tuæ.

Et irritaverunt ascendentes in mare, mare Rubrum.

8. Et salvavit eos propter nomen suum: ut notam faceret potentiam suam.

9. Et increpuit mare Rubrum, et exsiccatum est: et deduxit eos in abyssis sicut in deserto.

PSALM CV.

Alleluia.

GIVE glory to the Lord, for he is good: for his mercy endureth for ever.

2. Who shall declare the powers of the Lord! who shall set forth all his praises:

3. Blessed are they that keep judgment, and do justice at all times.

4. Remember us, O Lord, in the favour of thy people: visit us with thy salvation.

5. That we may see the good of thy chosen, that we may rejoice in the joy of thy nation: that thou mayst be praised with thy inheritance.

6. We have sinned with our fathers: we have acted unjustly, we have wrought iniquity.

7. Our fathers understood not thy wonders in Egypt: they remembered not the multitude of thy mercies:

And they provoked to wrath going up to the sea, even the Red sea.

8. And he saved them for his own name's sake: that he might make his power known.

9. And he rebuked the Red sea, and it was dried up: and he led them through the depths, as in a wilderness.

4. "*Favour of Thy people*," i.e., the favour which Thou bearest towards Thy people.

5. "*Good of Thy chosen*," the prosperity of the Israelites.

10. Et salvavit eos de manu odientium : et redemit eos de manu inimici.

11. Et operuit aqua tribulantes eos : unus ex eis non remansit.

12. Et crediderunt verbis ejus : et laudaverunt laudem ejus.

13. Citò fecerunt, obliti sunt operum ejus : et non sustinuerunt consilium ejus.

14. Et concupierunt concupiscentiam in deserto : et tentaverunt Deum in inaquoso.

15. Et dedit eis petitionem ipsorum : et misit saturitatem in animas eorum.

16. Et irritaverunt Moysen in castris : Aaron sanctum Domini.

17. Aperta est terra, et deglutivit Dathan : et operuit super congregationem Abiron.

18. Et exarsit ignis in synagogâ eorum : flamma combussit peccatores.

19. Et fecerunt vitulum in Horeb : et adoraverunt sculptile.

20. Et mutaverunt gloriam suam in similitudinem vituli comedentis fœnum.

21. Obliti sunt Deum, qui salvavit eos, qui fecit magnalia in Ægypto,

22. mirabilia in terrâ Cham : terribilia in mari Rubro.

23. Et dixit ut disperderet eos : si non Moyses electus ejus stetisset in confractione in conspectu ejus :

ut averteret iram ejus ne disperderet eos :

24. et pro nihilo habuerunt terram desiderabilem :

10. And he saved them from the hand of them that hated them : and he redeemed them from the hand of the enemy.

11. And the water covered them that afflicted them : there was not one of them left.

12. And they believed his words : and they sang his praises.

13. They had quickly done, they forgot his works : and they waited not for his counsel.

14. And they coveted their desire in the desert : and they tempted God in the place without water.

15. And he gave them their request : and sent fulness into their souls.

16. And they provoked Moses in the camp, Aaron the holy one of the Lord.

17. The earth opened and swallowed up Dathan : and covered the congregation of Abiron.

18. And a fire was kindled in their congregation : the flame burned the wicked.

19. They made also a calf in Horeb : and they adored the graven thing.

20. And they changed their glory into the likeness of a calf that eateth grass.

21. They forgot God, who saved them who had done great things in Egypt, 22 wondrous works in the land of Cham : terrible things in the Red sea.

23. And he said that he would destroy them : had not Moses his chosen stood before him in the breach :

To turn away his wrath, lest he should destroy them. 24 And they set at naught the desirable land.

13. Literally, "they made haste, they forgot," *i.e.*, they hastily forgot.

14. "*Coveted their desire*," when they said, "who shall give us flesh to eat?" *Num.*, xi.

15. By sending the quails. "*Fulness*," this is the Septuagint reading ; the Hebrew has the very opposite—"leanness" or "*sickness*," which ended in death.

20. "*Their glory*," the God who chose them above all other nations.

23. "*Breach*." Moses is compared to a brave warrior who throws his body in the breach of a fortress.

non crediderunt verbo ejus,
25. et murmuraverunt in tabernaculis suis: non exaudierunt vocem Domini.

26. Et elevavit manum suam super eos: ut prosterneret eos in deserto:

27. et ut dejiceret semen eorum in nationibus: et dispergeret eos in regionibus.

28. Et initiati sunt Beelphegor: et comederunt sacrificia mortuorum.

29. Et irritaverunt eum in adinventionibus suis: et multiplicata est in eis ruina.

30. Et stetit Phinees, et placavit: et cessavit quassatio.

31. Et reputatum est ei in justitiam, in generationem et generationem usque in sempiternum.

32. Et irritaverunt eum ad aquas contradictionis: et vexatus est Moyses propter eos:

33. quia exacerbaverunt spiritum ejus.

Et distinxit in labiis suis:

34. non disperdiderunt gentes, quas dixit Dominus illis.

35. Et commisti sunt inter gentes, et didicerunt opera eorum;

36. et servierunt sculptilibus eorum: et factum est illis in scandalum.

37. Et immolaverunt filios suos, et filias suas demoniis.

38. Et effuderunt sanguinem innocentem: sanguinem filiorum suorum et filiarum suarum, quas sacrificaverunt sculptilibus Chanaan.

Et infecta est terra in sanguinibus,

39. et contaminata est in operibus eorum: et fornicati sunt in adinventionibus suis.

40. Et iratus est furore Dominus in populum suum: et abominatus est hereditatem suam.

41. Et tradidit eos in manus gentium: et dominati sunt eorum qui oderunt eos.

42. Et tribulaverunt eos inimici eorum, et humiliati sunt sub manibus eorum:

43. sæpe liberavit eos.

They believed not his word, 25 and they murmured in their tents: they hearkened not to the voice of the Lord.

26. And he lifted up his hand over them: to overthrow them in the desert:

27. And to cast down their seed among the nations, and to scatter them in the countries.

28. They also were initiated to Beelphegor: and eat the sacrifices of the dead.

29. And they provoked him with their inventions: and destruction was multiplied among them.

30. Then Phinees stood up, and pacified him: and the slaughter ceased.

31. And it was reputed to him unto justice, to generation and generation for evermore.

32. They provoked him also at the waters of contradiction: and Moses was afflicted for their sakes: 33 because they exasperated his spirit.

And he distinguished with his lips.

34 They did not destroy the nations of which the Lord spoke unto them.

35. And they were mingled among the heathens, and learned their works: 36 and served their idols, and it became a stumbling block to them.

37. And they sacrificed their sons, and their daughters to devils.

38. And they shed innocent blood: the blood of their sons and of their daughters which they sacrificed to the idols of Chanaan.

And the land was polluted with blood, 39 and was defiled with their works: and they went aside after their own inventions.

40. And the Lord was exceedingly angry with his people: and he abhorred his inheritance.

41. And he delivered them into the hands of the nations; and they that hated them had dominion over them.

42. And their enemies afflicted them: and they were humbled under their hands: 43 many times did he deliver them.

28. "*Beelphegor*," properly, Baal-peor—an obscene idol of the Moabites. "*Ate sacrifices*," some allusion to heathen rites.

29. "*Inventions*," evil doings.

32. "*Moses was afflicted*," it went ill with him.

33. Literally, "for they rebelled against his will and he spake imprudently." Cf. *Num.*, xx.

34-39. The sins of the Israelites in the Holy Land.

Ipsi autem exacerbaverunt eum in consilio suo : et humiliati sunt in iniquitatibus suis.

44. Et vidit cū tribularentur : et audivit orationem eorum.

45. Et memor fuit testamenti sui : et pœnituit eum secundū multitudinem misericordiæ suæ.

46. Et dedit eos in misericordias in conspectu omnium qui ceperant eos.

47. Salvos nos fac, Domine Deus noster : et congrega nos de nationibus ;

ut confiteamur nomini sancto tuo : et gloriemur in laude tuâ.

48. Benedictus Dominus Deus Israël a sæculo et usque in sæculum : et dicet omnis populus : Fiat, fiat.

But they provoked him with their counsel : and they were brought low by their iniquities.

44. And he saw when they were in tribulation : and he heard their prayer.

45. And he was mindful of his covenant : and repented according to the multitude of his mercies.

46. And he gave them unto mercies, in the sight of all those that had made them captives.

47. Save us, O Lord, our God : and gather us from among the nations :

That we may give thanks to thy holy name, and may glory in thy praise.

48. Blessed be the Lord the God of Israel from everlasting to everlasting : and let all the people say : So be it, so be it.

43. "*Counsel*," they put their own designs in opposition to the designs of God.

PSALM CVI.

According to many critics the three psalms, civ.-cvi., form a trilogy composed by the same sacred author. In Psalm civ. the benefits of Jehovah are set forth, in cv. Israel's sin, and in this the deliverance from captivity. It was composed at the end of the Babylonian Captivity, when the dispersed Jews returned not only from Babylon, but from Egypt, Arabia, and the other countries whither they had fled from their own unhappy land. It consists of six strophes. I., 1-3, let the returned exiles give thanks to Jehovah ; II., 4-9, they have returned to prosperity after dire want ; III., 10-16, they have come back to liberty after heavy chains ; IV., 17-22, they have been in danger of death ; V., 23-32, they have seen the harbour of safety after the storm ; VI., 33-43, let them once more thank Jehovah.

PSALMUS CVI.

Alleluia.

1. CONFITEMINI Domino quoniam bonus : quoniam in sæculum misericordia ejus.

2. Dicant qui redempti sunt a Domino, quos redemit de manu inimici. et de regionibus congregavit eos,

PSALM CVI.

Alleluia.

GIVE glory to the Lord, for he good : for his mercy endureth for ever.

2. Let them say so that have been redeemed by the Lord, whom he hath redeemed from the hand of the enemy : and gathered out of the countries,

3. a solis ortu, et occasu: ab aquilone, et mari

4. Erraverunt in solitudine in in-aquoso: viam civitatis habitaculi non invenerunt,

5. esurientes, et sitientes: anima eorum in ipsis defecit.

6. Et clamaverunt ad Dominum cum tribularentur: et de necessitatibus eorum eripuit eos.

7. Et deduxit eos in viam rectam: ut irent in civitatem habitationis.

8. Confiteantur Domino misericordiæ ejus: et mirabilia ejus filiis hominum.

9. Quia satiavit animam inanem: et animam esurientem satiavit bonis.

10. Sedentes in tenebris, et umbra mortis: vinctos in mendicitate, et ferro.

11. Quia exacerbaverunt eloquia Dei: et consilium Altissimi irritaverunt.

12. Et humiliatum est in laboribus cor eorum: infirmati sunt, nec fuit qui adjuvaret.

13. Et clamaverunt ad Dominum cum tribularentur: et de necessitatibus eorum liberavit eos.

14. Et eduxit eos de tenebris, et umbrâ mortis: et vincula eorum dirupit.

15. Confiteantur Domino misericordiæ ejus: et mirabilia ejus filiis hominum.

16. Quia contrivit portas æreas: et vectes ferreos confregit.

17. Suscepit eos de viâ iniquitatis eorum: propter injustitias enim suas humiliati sunt.

18. Omnem escam abominata est anima eorum: et appropinquaverunt usque ad portas mortis.

19. Et clamaverunt ad Dominum cum tribularentur: et de necessitatibus eorum liberavit eos.

20. Misit verbum suum, et sanavit eos: et eripuit eos de interitionibus eorum.

21. Confiteantur Domino misericordiæ ejus: et mirabilia ejus filiis hominum:

3. From the rising and from the setting of the sun, from the north and from the sea.

4. They wandered in a wilderness, in a place without water: they found not the way of a city for their habitation.

5. They were hungry and thirsty: their soul fainted in them.

6. And they cried to the Lord in their tribulation: and he delivered them out of their distresses.

7. And he led them into the right way, that they might go to a city of habitation.

8. Let the mercies of the Lord give glory to him: and his wonderful works to the children of men.

9. For he hath satisfied the empty soul, and hath filled the hungry soul with good things.

10. Such as sat in darkness and in the shadow of death: bound in want and in iron.

11. Because they had exasperated the words of God: and provoked the counsel of the Most High:

12. And their heart was humbled with labours: they were weakened, and there was none to help them.

13. Then they cried to the Lord in their affliction: and he delivered them out of their distresses.

14. And he brought them out of darkness, and the shadow of death: and broke their bonds in sunder.

15. Let the mercies of the Lord give glory to him, and his wonderful works to the children of men.

16. Because he hath broken gates of brass, and burst iron bars.

17. He took them out of the way of their iniquity: for they were brought low for their injustices.

18. Their soul abhorred all manner of meat: and they drew nigh even to the gates of death.

19. And they cried to the Lord in their affliction: and he delivered them out of their distresses.

20. He sent his word, and healed them: and delivered them from their destructions.

21. Let the mercies of the Lord give glory to him: and his wonderful works to the children of men.

8. Literally, let men thank Jehovah for His mercies and wonders towards the children of men, so in verses 15, 21, 31.

22. et sacrificent sacrificium laudis :
et annuntient opera ejus in exulta-
tione.

23. Qui descendunt mare in navibus,
facientes operationem in aquis multis.

24. Ipsi viderunt opera Domini, et
mirabilia ejus in profundo.

25. Dixit, et stetit spiritus procellæ :
et exaltati sunt fluctus ejus.

26. Ascendunt usque ad cœlos, et
descendunt usque ad abyssos : anima
eorum in malis tabescebat.

27. Turbati sunt, et moti sunt sicut
ebrius : et omnis sapientia eorum de-
vorata est.

28. Et clamaverunt ad Dominum
cùm tribularentur, et de necessitatibus
eorum eduxit eos.

29. Et statuit procellam ejus in au-
ram : et siluerunt fluctus ejus.

30. Et lætati sunt quia siluerunt : et
deduxit eos in portum voluntatis
eorum.

31. Confiteantur Domino misericor-
diæ ejus : et mirabilia ejus filiis homi-
num.

32. Et exaltent eum in ecclesiâ ple-
bis : et in cathedrâ seniorum laudent
eum.

33. Posuit flumina in desertum : et
exitus aquarum in sitim :

34. terram fructiferam in salsugi-
nem, a malitiâ inhabitantium in eâ.

35. Posuit desertum in stagna aqua-
rum : et terram sine aquâ in exitus
aquarum.

36. Et collocavit illic esurientes : et
constituerunt civitatem habitationis.

37. Et seminaverunt agros, et plan-
taverunt vineas : et fecerunt fructum
nativitatis.

38. Et benedixit eis, et multiplicati
sunt nimis : et jumenta eorum non mi-
noravit.

39. Et pauci facti sunt : et vexati
sunt a tribulatione malorum, et dolore.

22. And let them sacrifice the sacri-
fice of praise : and declare his works
with joy.

23. They that go down to the sea in
ships, doing business in the great
waters :

24. These have seen the works of the
Lord, and his wonders in the deep.

25. He said the word, and there
arose a storm of wind : and the waves
thereof were lifted up.

26. They mount up to the heavens,
and they go down to the depths : their
soul pined away with evils.

27. They were troubled, and reeled
like a drunken man : and all their
wisdom was swallowed up.

28. And they cried to the Lord in
their affliction : and he brought them
out of their distresses.

29. And he turned the storm into a
breeze : and its waves were still.

30. And they rejoiced because they
were still : and he brought them to the
haven which they wished for

31. Let the mercies of the Lord give
glory to him, and his wonderful works
to the children of men.

32. And let them exalt him in the
church of the people : and praise him
in the chair of the ancients.

33. He hath turned rivers into a
wilderness : and the sources of waters
into dry ground :

34. A fruitful land into barrenness,
for the wickedness of them that dwell
therein.

35. He hath turned a wilderness into
pools of waters, and a dry land into
water springs.

36. And hath placed there the hun-
gry : and they made a city for their
habitation.

37. And they sowed fields, and
planted vineyards : and they yielded
fruit of birth.

38. And he blessed them, and they
were multiplied exceedingly : and
their cattle he suffered not to decrease.

39. Then they were brought to be
few : and they were afflicted through
the trouble of evils and sorrow.

29. "Breeze," a stillness or calm.

33. An allusion probably to Babylon.

34. An allusion to Sodom and Gomorrah.

35. The same God who changed Babylon into a wilderness can
restore Canaan and make it prosperous.

39. Connect with verse 38, viz., He blessed them who had been
few and afflicted.

40. Effusa est contemptio super principes : et errare fecit eos in invio, et non in viâ.

41. Et adjuvit pauperem de inopiâ : et posuit sicut oves familias.

42. Videbunt recti, et lætabuntur : et omnis iniquitas oppilabit os suum.

43. Quis sapiens et custodiet hæc ? et intelliget misericordias Domini ?

40. Contempt was poured forth upon *their* princes : and he caused them to wander where there was no passing, and out of the way.

41. And he helped the poor out of poverty : and made *him* families like a flock of sheep.

42. The just shall see, and shall rejoice : and all iniquity shall stop her mouth.

43. Who is wise, and will keep these things : and will understand the mercies of the Lord ?

40. Connect with 38 and 39, He blessed them upon whose princes contempt was poured, etc., an allusion to the wandering in the wilderness.

43. Better, " whoever is wise observes these things," etc.

PSALM CVII.

This is composed of portions of two other psalms—the first half (1-6) being taken from Psalm lvi., and from verse 7 onward from lix. It bears the name of David because the original psalms of which it is composed are ascribed to him. The two parts were put together by a later writer who adapted them to some special circumstances of his time. See notes on lvi. and lix.

PSALMUS CVII.

1. Canticum Psalmi ipsi David.

2. PARATUM cor meum, Deus, paratum cor meum : cantabo, et psallam in gloriâ meâ.

3. Exurge, gloria mea ; exurge, psalterium, et cithara : exurgam diluculo.

4. Confitebor tibi in populis, Domine : et psallam tibi in nationibus.

5. Quia magna est super cœlos misericordia tua : et usque ad nubes veritas tua.

6. Exaltare super cœlos, Deus, et super omnem terram gloria tua :

7. ut liberentur dilecti tui.

Salvum fac dexterâ tuâ, et exaudi me :

8. Deus locutus est in sancto suo : Exultabo, et dividam Sichimam, et convallem tabernaculorum dimetiar.

PSALM CVII.

1. A canticle of a psalm for David himself.

2. MY heart is ready, O God, my heart is ready : I will sing, and will give praise, with my glory.

3. Arise, my glory ; arise, psaltery and harp : I will arise in the morning early.

4. I will praise thee, O Lord, among the people : and I will sing unto thee among the nations.

5. For thy mercy is great above the heavens : and thy truth even unto the clouds.

6. Be thou exalted, O God, above the heavens, and thy glory over all the earth : 7 that thy beloved may be delivered.

Save with thy right hand and hear me. 8 God hath spoken in his holiness :

I will rejoice, and I will divide Sichem : and I will mete out the vale of tabernacles.

9. Meus est Galaad, et meus est Manasses : et Ephraim susceptio capitis mei.

Juda rex meus :

10. Moab lebes spei meæ.

In Idumæam extendam calceamentum meum : mihi alienigenæ amici facti sunt.

11. Quis deducet me in civitatem munitam ? quis deducet me usque in Idumæam ?

12. Nonne tu Deus, qui repulisti nos, et non exhibis, Deus, in virtutibus nostris ?

13. Da nobis auxilium de tribulatione : quia vana salus hominis.

14. In Deo fac emus virtutem : et ipse ad nihilum deducet inimicos nostros.

9. Galaad is mine, and Manasses is mine : and Ephraim the protection of my head.

Juda is my king : 10 Moab the pot of my hope.

Over Edom I will stretch out my shoe : the aliens are become my friends.

11. Who will bring me into the strong city ? who will lead me into Edom ?

12. Wilt not thou, O God, who hast cast us off ? and wilt not thou, O God, go forth with our armies ?

13. O grant us help from trouble : for vain is the help of man.

14. Through God we shall do mightily : and he will bring our enemies to nothing.

PSALM CVIII.

This is the last and most vindictive of the imprecatory psalms. See Introductory Article on "The Theology of the Psalms." In addition to what has been said there I would only add that David, in describing suffering, has before his mind Him who is the type of suffering justice, and that the anathemas belong not so much to David as to Christ the Judge. This it is impossible for anyone to deny who admits the inspiration of the Acts of the Apostles, i., 20.

PSALMUS CVIII.

1. In finem, Psalmus David.

2. DEUS, laudem meam ne tacueris : quia os peccatoris, et os dolosi super me apertum est.

3. Locuti sunt adversum me lingua dolosa, et sermonibus odii circumdederunt me : et expugnaverunt me gratis.

4. Pro eo ut me diligerent, detrahebant mihi : ego autem orabam.

5. Et posuerunt adversum me mala pro bonis : et odium pro dilectione meâ.

6. Constitue super eum peccatorem : et diabolus stet a dextris ejus.

PSALM CVIII.

1. Unto the end, a psalm for David.

2. O GOD, be not thou silent in my praise : for the mouth of the wicked and the mouth of the deceitful man is opened against me.

3. They have spoken against me with deceitful tongues ; and they have compassed me about with words of hatred ; and have fought against me without cause.

4. Instead of making me a return of love, they detracted me : but I gave myself to prayer.

5. And they repaid me evil for good : and hatred for my love.

6. Set thou the sinner over him : and may the devil stand at his right hand.

6. He now concentrates his force on one enemy. "Devil," adversary, a malicious accuser.

7. Cum judicatur, exeat condemnatus : et oratio ejus fiat in peccatum.

8. Fiant dies ejus pauci : et episcopatum ejus accipiat alter.

9. Fiant filii ejus orphani : et uxor ejus vidua.

10. Nutantes transferantur filii ejus, et mendicent : et ejiciantur de habitationibus suis.

11. Scrutetur fœnerator omnem substantiam ejus : et diripiant alieni labores ejus.

12. Non sit illi adjutor : nec sit qui misereatur pupillis ejus.

13. Fiant nati ejus in interitum : in generatione unâ deleatur nomen ejus.

14. In memoriam redeat iniquitas patrum ejus in conspectu Domini : et peccatum matris ejus non deleatur.

15. Fiant contra Dominum semper, et dispereat de terrâ memoria eorum :

16. pro eo quòd non est recordatus facere misericordiam.

17. Et persecutus est hominem in opem, et mendicum, et compunctum corde mortificare.

18. Et dilexit maledictionem, et venit ei : et noluit benedictionem, et elongabitur ab eo.

Et induit maledictionem sicut vestimentum, et intravit sicut aqua in interiora ejus, et sicut oleum in ossibus ejus.

19. Fiat ei sicut vestimentum, quo operitur : et sicut zona, quâ semper præcingitur.

20. Hoc opus eorum, qui detrahunt mihi apud Dominum : et qui loquuntur mala adversus animam meam.

21. Et tu, Domine, Domine, fac mecum propter nomen tuum : quia suavis est misericordia tua.

Libera me,

22. quia egenus, et pauper ego sum : et cor meum conturbatum est intrâ me.

23. Sicut umbra cùm declinat, ablatus sum : et excussus sum sicut locustæ.

7. When he is judged, may he go out condemned ; and may his prayer be turned to sin.

8. May his days be few : and his bishopric let another take.

9. May his children be fatherless, and his wife a widow.

10. Let his children be carried about vagabonds, and beg ; and let them be cast out of their dwellings.

11. May the usurer search all his substance : and let strangers plunder his labours.

12. May there be none to help him ; nor none to pity his fatherless offspring.

13. May his posterity be cut off ; in one generation may his name be blotted out.

14. May the iniquity of his fathers be remembered in the sight of the Lord : and let not the sin of his mother be blotted out.

15. May they be before the Lord continually, and let the memory of them perish from the earth : 16 because he remembered not to shew mercy.

17. But persecuted the poor man and the beggar ; and the broken in heart, to put him to death.

18. And he loved cursing, and it shall come unto him : and he would not have blessing, and it shall be far from him.

And he put on cursing, like a garment : and it went in like water into his entrails, and like oil in his bones.

19. May it be unto him like a garment which covereth him ; and like a girdle with which he is girded continually.

20. This is the work of them who detract me before the Lord ; and who speak evils against my soul.

21. But thou, O Lord, do with me for thy name's sake : because thy mercy is sweet.

Do thou deliver me, 22 for I am poor and needy, and my heart is troubled within me.

23. I am taken away like the shadow when it declineth : and I am shaken off as locusts.

7. When his case is tried let him be branded "*guilty*."

8. "*Bishopric*," literally, office.

14, 15. The curse is retrospective also, to heighten its effect.

20. "*Work*," literally, reward.

24. Genua mea infirmata sunt a jejuniis : et caro mea immutata est propter oleum.

25. Et ego factus sum opprobrium illis : viderunt me, et moverunt capita sua.

26. Adjuva me, Domine Deus meus : saluum me fac secundum misericordiam tuam.

27. Et sciant quia manus tua hæc : et tu, Domine, fecisti eam.

28. Maledicent illi, et tu benedices : qui insurgunt in me, confundantur : servus autem tuus lætabitur.

29. Induantur qui detrahunt mihi, pudore : et operiantur sicut diploide confusione sua.

30. Confitebor Domino nimis in ore meo : et in medio multorum laudabo eum.

31. Quia astitit a dextris pauperis, ut salvam faceret a persequentibus animam meam.

24. My knees are weakened through fasting : and my flesh is changed for oil.

25. And I am become a reproach to them : they saw me and they shook their heads.

26. Help me, O Lord my God : save me according to thy mercy.

27. And let them know that this is thy hand : and *that* thou, O Lord, hast done it.

28. They will curse and thou wilt bless : let them that rise up against me be confounded : but thy servant shall rejoice.

29. Let them that detract me be clothed with shame : and let them be covered with their confusion as with a double cloak.

30. I will give great thanks to the Lord with my mouth ; and in the midst of many I will praise him.

31. Because he hath stood at the right hand of the poor, to save my soul from persecutors.

24. "*Changed for oil*," i.e., has become emaciated through want of fatness. Jerome, "*macilenta absque oleo*."

PSALM CIX.

We now come to the most distinctively Messianic of all the psalms. Like him who penned the magnificent exordium of the Fourth Gospel, David here ascends to the very bosom of the Trinity, and having heard from Jehovah this divine oracle, returns to declare it to all future generations. The oracle concerns One who shall be a King in Sion, and a Priest for ever according to the order of Melchisedech. If we were free to apply to this psalm the ordinary rules of historical criticism we should say, in all probability, that it was composed by some poet in David's time, in his (David's) honour ; that the primary object of the psalm was David himself, but that it found its highest fulfilment in David's son—the Messiah. We are, however, precluded from such an interpretation by our Lord's reference to the psalm in *Matt.*, xxii., *Mark*, xii., *Luke*, xx. Here, then, is the gist of our Lord's argument. David, in an admittedly Messianic psalm, and, "inspired of the Holy Ghost" (*Luke*), speaks of his Son according to the flesh, and yet calls him Lord. Therefore it is truly said that this

is the most Messianic of all the psalms, since it contains no historical background, no mystic references, but is a real literal prediction of Christ as Priest and King. It consists of two strophes. I., 1-4, the prophet announces to the Messiah what great things Jehovah will do for his sake; II., 5-7, the mighty doings of King Messiah.

PSALMUS CIX.

1. Psalmus David.
DIXIT Dominus Domino meo : Sede
a dextris meis :
Donec ponam inimicos tuos, sca-
bellum pedum tuorum.
2. Virgam virtutis tuæ emittet Do-
minus ex Sion : dominare in medio ini-
micorum tuorum.
3. Tecum principium in die virtutis
tuæ in splendoribus sanctorum : ex
utero ante luciferum genui te.
4. Juravit Dominus, et non pœnite-
bit eum : Tu es sacerdos in æternum
secundum ordinem Melchisedech.

PSALM CIX.

1. A psalm of David.
THE Lord said to my Lord : Sit thou
at my right hand :
Until I make thy enemies thy foot-
stool.
2. The Lord will send forth the
sceptre of thy power out of Sion : rule
thou in the midst of thy enemies.
3. With thee is the principality in
the day of thy strength ; in the bright-
ness of the saints : from the womb
before the day-star I begot thee.
4. The Lord hath sworn, and he will
not repent : Thou art a priest for ever
according to the order of Melchisedech.

1. "*The Lord said*," etc. Hebrew, "The oracle of Jehovah unto my Lord." "*Oracle*," the Hebrew word *nēum* always introduces God as actually speaking; this first verse, therefore, is addressed by Jehovah to David's Lord—the Messiah. "*Sit . . . right hand*," not a mere empty honour, but denoting fellowship as regards dominion and dignity. Cf. 1 Cor., xv., 25. "*Until*," does not exclude the time that lies beyond but as in Gen., xlix., 10, Ps. cxi., 8, Matt., i., 25. "*Footstool*," an allusion to victors placing their feet on the neck of the conquered—it denotes submission and subjection.

2. David declares the means by which the victory is to be gained—by the help of Jehovah. Sion is the seat of power and thence He shall rule the world. "He would not err who would call the cross the rod of power" (Chrys.). "*Rule thou*," imperative used for a prediction.

3. St. Jerome translates thus, "Populi tui spontanei erunt in die fortitudinis tuæ in montibus (splendoribus) sanctis, quasi de vulva orietur tibi ros adolescentiæ tuæ." This represents substantially the meaning of the best Hebrew MSS. The idea the psalmist wishes to convey is that when the Messiah goes forth to battle, He shall have willing soldiers to fight for Him, and that those young willing soldiers shall be as numerous as dew-drops from the womb of the morning. I do not think that the Septuagint (followed by the Vulgate) can be defended here.

4. That the revelation made in this text is of weighty import may be gathered from the solemn introduction. "*The Lord hath*

5. Dominus a dextris tuis, confregit in die iræ suæ reges.

6. Judicabit in nationibus, implebit ruinas : conquassabit capita in terrâ multorum.

7. De torrente in viâ bibet : propter-
ea exaltabit caput.

5. The Lord at thy right hand hath broken kings in the day of his wrath.

6. He shall judge among nations, he shall fill ruins : he shall crush the heads in the land of many.

7. He shall drink of the torrent in the way : therefore shall he lift up the head.

sworn” and His oath is immutable, since “*He will not repent*,” as in *Gen.*, vi., 6. St. Paul (*Heb.*, vii.) brings out beautifully the meaning of each expression found here, “with an oath,” “for ever,” “according . . . Melchisedech.” It is the first intimation in the Old Testament of the union of the twofold office of king and priest in the person of the Messiah.

5. “*The Lord.*” Hebrew, *Adonai*, the Messiah. These two verses (5, 6) describe the spiritual combat and victories of the Messiah over his enemies.

7. The psalmist pictures the Messiah wearied from fighting, and remaining for a little while to take refreshment from the rushing brook.

PSALM CX.

The psalmist resolves to praise Jehovah for His mighty works. The more the works of God are dwelt upon the more wonderful will they appear, and great will be the happiness of him who delights therein. Although not unmindful of other nations, it is to the Israelites alone He has made a special revelation of Himself, and to that Covenant He has been faithful. Surely it is the highest wisdom to honour such a God. This is the gist of the psalm.

PSALMUS CX.

Alleluia.

1. CONFITEBOR tibi, Domine, in toto corde meo : in consilio justorum, et congregatione.

2. Magna opera Domini : exquisita in omnes voluntates ejus.

3. Confessio et magnificentia opus ejus : et justitia ejus manet in sæculum sæculi.

PSALM CX.

Alleluia.

I WILL praise thee, O Lord, with my whole heart : in the counsel of the just, and in the congregation.

2. Great are the works of the Lord : sought out according to all his wills.

3. His work is praise and magnificence : and his justice continueth for ever and ever.

1. “*Counsel*,” “*congregation*,” the latter word is of wider signification than the former.

2. Literally, “sought out by all those that have delight therein,” *i.e.*, the object of devout study and meditation. Jerome, “*exquirenda omnibus volentibus eum.*”

4. Memoriam fecit mirabilium suorum, misericors et miserator Dominus :
5. escam dedit timentibus se.

Memor erit in sæculum testamenti sui :

6. virtutem operum suorum annuntiabit populo suo :

7. ut det illis hæreditatem gentium : opera manuum ejus, veritas et iudicium.

8. Fidelia omnia mandata ejus : confirmata in sæculum sæculi, facta in veritate et æquitate,

9. Redemptionem misit populo suo : mandavit in æternum testamentum suum.

Sanctum, et terribile nomen ejus :

10. initium sapientiæ timor Domini.

4. He hath made a remembrance of his wonderful works, being a merciful and gracious Lord : 5 he hath given food to them that fear him.

He will be mindful for ever of his covenant : 6 he will shew forth to his people the power of his works.

7. That he may give them the inheritance of the Gentiles : the works of his hands are truth and judgment.

8. All his commandments are faithful : confirmed for ever and ever, made in truth and equity.

9. He hath sent redemption to his people : he hath commanded his covenant for ever.

Holy and terrible is his name : 10 the fear of the Lord is the beginning of wisdom.

Intellectus bonus omnibus facientibus eum : laudatio ejus manet in sæculum sæculi.

A good understanding to all that do it his : praise continueth for ever and ever.

4. "*Remembrance*," better, a "*memorial*," *i.e.*, Jehovah has done mighty works worthy of being remembered, and whose fame cannot perish.

5. "*Food*," manna.

8. "*Commandments*," statutes.

9. "*Commanded*," established, appointed.

10. "*To all*," literally, a good understanding or insight have all they that do them (the Commandments). Jerome, "*eruditio bona cunctis facientibus ea*."

PSALM CXI.

If Psalm cx. pictures the greatness of Jehovah's work, this gives us a picture of him who fears and honours Jehovah. The portion of the title after "*Alleluia*" is not in the Hebrew.

PSALMUS CXI.

Alleluia, Reversionis Aggæi,
et Zachariæ.

1. BEATUS vir, qui timet Dominum :
in mandatis ejus volet nimis.

PSALM CXI.

Alleluia, of the returning of Aggeus
and Zacharias.

BLESSED is the man that feareth the Lord : he shall delight exceedingly in his commandments.

1. "In summa ille dicitur beatus qui et interius timet Deum timore sancto, et exterius promptus est ad explenda mandata" (Bellarmine).

2. Potens in terrâ erit semen ejus : generatio rectorum benedicetur.

3. Gloria, et divitiæ in domo ejus ; et justitia ejus manet in sæculum sæculi.

4. Exortum est in tenebris lumen rectis : misericors, et miserator, et justus.

5. Jucundus homo qui miseretur et commodat, disponet sermones suos in judicio :

6. quia in æternum non commovebitur.

7. In memoriâ æternâ erit justus : ab auditione malâ non timebit.

Paratum cor ejus sperare in Domino.

8. confirmatum est cor ejus : non commovebitur donec despiciat inimicos suos.

9. Dispersit, dedit pauperibus : justitia ejus manet in sæculum sæculi, cornu ejus exaltabitur in gloriâ.

10. Peccator videbit, et irascetur, dentibus suis fremet et tabescet : desiderium peccatorum peribit.

2. His seed shall be mighty upon earth : the generation of the righteous shall be blessed.

3. Glory and wealth *shall be* in his house : and his justice remaineth for ever and ever.

4. To the righteous a light is risen up in darkness : *he is* merciful, and compassionate and just.

5. Acceptable is the man that sheweth mercy and lendeth : he shall order his words with judgment : 6 because he shall not be moved for ever.

7. The just shall be in everlasting remembrance : he shall not fear the evil hearing.

His heart is ready to hope in the Lord : 8 his heart is strengthened, he shall not be moved until he look over his enemies.

9. He hath distributed, he hath given to the poor : his justice remaineth for ever and ever : his horn shall be exalted in glory.

10. The wicked shall see, and shall be angry, he shall gnash with his teeth and pine away : the desire of the wicked shall perish.

2. Whosoever delights in the Commandments of Jehovah is worthy to become the spiritual father of saints as Paul begot Timothy, Titus, and others : Monica, Augustine.

3. And this is true even though the just man possesses little of the world's prosperity. "Having nothing, yet possessing all things," 1 *Cor.*, vi., 10.

4. The righteous are never left without a light to cheer and encourage them in trouble ; the sudden change from the plural (*yesharim*) in the first part of the verse to the singular is unusually harsh.

5. "*Acceptable*," blessed, or, it is well for, (*tob*). "*Order his words*," better, he manages his affairs justly (wisely).

7. "*Ready to hope*," literally, his heart, trusting in Jehovah, is well grounded or established.

8. "*Strengthened*," upheld (by Jehovah). "*Look over*," see his enemies discomfited.

9. "*Distributed*," liberal in charity towards the poor.

10. "*See*," the happy fate of the just man, and therefore he shall be angry.

PSALM CXII.

Psalms cxii.-cxvii. are styled "the great Hallel" of the Jews. They were sung at the chief festivals. At the Passover it was divided into two parts, cxii. and cxiii. being sung before the

meal, cxiv.-cxvii. being sung after it. These latter psalms were the "hymn" sung by our Lord and His apostles after the Last Supper. Many critics, however, consider cxxxvi. the great Hallel, these psalms being a simple Hallel. It consists of three strophes. I., 1-3, Jehovah is worthy of praise; II., 4-6, because He is great; III., 7-9, because He is condescending. It was composed soon after the Babylonian Captivity.

PSALMUS CXII.

Alleluia.

1. LAUDATE, pueri, Dominum : laudate nomen Domini.

2. Sit nomen Domini benedictum, ex hoc nunc, et usque in sæculum.

3. A solis ortu usque ad occasum, laudabile nomen Domini.

4. Excelsus super omnes gentes Dominus, et super cœlos gloria ejus.

5. Quis sicut Dominus Deus noster, qui in altis habitat,

6. et humilia respicit in cœlo et in terrâ ?

7. Suscitans a terrâ inopem, et de stercore erigens pauperem :

8. ut collocet eum cum principibus, cum principibus populi sui.

9. Qui habitare facit sterilem in domo, matrem filiorum lætantem.

PSALM CXII.

Alleluia.

PRAISE the Lord, ye children : praise ye the name of the Lord.

2. Blessed be the name of the Lord, from henceforth now and for ever.

3. From the rising of the sun unto the going down of the same, the name of the Lord is worthy of praise.

4. The Lord is high above all nations and his glory above the heavens.

5. Who is as the Lord our God, who dwelleth on high : 6 and looketh down on the low things in heaven and in earth ?

7. Raising up the needy from the earth, and lifting up the poor out of the dunghill :

8. That he may place him with princes, with the princes of his people.

9. Who maketh a barren woman to dwell in a house, the joyful mother of children.

1. "*Children*," servants.

6. "*Low things*," literally, lowered His look towards the heavens and the earth.

7. "*Earth*," dust ; "exaltatio a statu peccati et mortis ad statum gloriæ et immortalitatis . . . hæc vere magna et appetenda maxime exaltatio est" (Bell.).

9. Literally, "who maketh the barren woman of the house a joyful mother of children," *i.e.*, gives her, who, through barrenness, had no children, a family, and consequently, a fixed place of abode, since childless women were often divorced.

PSALM CXIII.

The psalmist here, in a very carefully constructed poem, narrates the chief events that marked the coming of the Israelites from Egypt to Canaan. We possess no finer example of

parallelism than is found here. The apostrophe in verses 5, 6 is also very beautiful. It consists of four strophes, each of two verses.

PSALMUS CXIII.

Alleluia.

1. IN exitu Israël de Ægypto, domus Jacob de populo barbaro :

2. facta est Judæa sanctificatio ejus, Israël potestas ejus.

3. Mare vidit, et fugit : Jordanis conversus est retrorsum.

4. Montes exultaverunt ut arietes : et colles sicut agni ovium.

5. Quid est tibi, mare, quod fugisti : et tu, Jordanis, quia conversus es retrorsum ?

6. Montes exultastis sicut arietes, et colles sicut agni ovium.

7. A facie Domini mota est terra, a facie Dei Jacob.

8. Qui convertit petram in stagna aquarum, et rupem in fontes aquarum.

PSALM CXIII.

Alleluia.

WHEN Israel went out of Egypt, the house of Jacob from a barbarous people :

2. Judea was made his sanctuary, Israel his dominion.

3. The sea saw and fled : Jordan was turned back.

4. The mountains skipped like rams, and the hills like the lambs of the flock.

5. What ailed thee, O thou sea, that thou didst flee : and thou, O Jordan, that thou wast turned back ?

6. Ye mountains, that ye skipped like rams, and ye hills, like lambs of the flock ?

7. At the presence of the Lord the earth was moved, at the presence of the God of Jacob :

8. Who turned the rock into pools of water, and the stony hill into fountains of waters.

1. "*House of Jacob*," same as "*Israel*" in first part of the verse. "*Barbarous people*," same as "*Egypt*," a people speaking a strange language.

2. "*Judea*," should be *Juda*. "*Sanctuary*," the Promised Land is called the Sanctuary which God's hands established, *Ex.*, xv., 17. "*Dominion*," kingdom ; *Juda* stands here for the whole people by synecdoche.

3. "*The sea saw*," viz., God, whose name is purposely repressed to increase the effect. The crossing of the Red Sea and the Jordan are mentioned as marking the beginning and end of the journey to Canaan.

4. An allusion to the terrors of Sinai.

5. Translate the verbs by the present tense, "what aileth thee," etc.

7. "*The presence of the Lord*," here is the solution of all the wonderful miracles. "*Was moved*," literally, tremble, O earth.

[In the Hebrew Bible this psalm ends with verse 8, and a new psalm begins with "not to us, O Lord," etc. In the Syriac, Arabic, Aethiopic, Septuagint, and Vulgate they form one psalm.

1. NON NOBIS, DOMINE, NON NOBIS:
sed nomini tuo da gloriam.

2. Super misericordiâ tuâ, et veritate
tuâ: nequando dicant gentes: Ubi est
Deus eorum?

3. Deus autem noster in cœlo: om-
nia quæcumque voluit, fecit.

4. Simulacra gentium argentum,
et aurum, opera manuum hominum.

5. Os habent, et non loquentur:
oculos habent, et non videbunt.

6. Aures habent, et non audient:
nares habent, et non odorabunt.

7. Manus habent, et non palpabunt:
pedes habent, et non ambulabunt: non
clamabunt in gutture suo.

8. Similes illis fiant qui faciunt ea:
et omnes qui confidunt in eis.

9. Domus Israël speravit in Domino:
adjutor eorum et protector eorum est.

10. Domus Aaron speravit in Do-
mino: adjutor eorum et protector eo-
rum est.

11. Qui timent Dominum, sperave-
runt in Domino: adjutor eorum et pro-
tector eorum est.

12. Dominus memor fuit nostri: et
benedixit nobis:

benedixit domui Israël: benedixit
domui Aaron.

13. Benedixit omnibus qui timent
Dominum, pusillis cum majoribus.

14. Adjiciat Dominus super vos:
super vos, et super filios vestros.

15. benedicti vos a Domino, qui fecit
cœlum et terram.

16. Cœlum cœli Domino: terram
autem dedit filiis hominum.

17. Non mortui laudabunt te, Do-
mine: neque omnes, qui descendunt in
infernum.

18. Sed nos qui vivimus, benedici-
mus Domino, ex hęc nunc et usque in
sæculum.

1. Not to us, O Lord, not to us; but
to thy name give glory.

2. For thy mercy, and for thy truth's
sake: lest the Gentiles should say:
Where is their God?

3. But our God is in heaven: he hath
done all things whatsoever he would.

4. The idols of the Gentiles are silver
and gold, the works of the hands of
men.

5. They have mouths and speak
not: they have eyes and see not.

6. They have ears and hear not:
they have noses and smell not.

7. They have hands and feel not:
they have feet and walk not: neither
shall they cry out through their throat.

8. Let them that make them become
like unto them: and all such as trust
in them.

9. The house of Israel hath hoped in
the Lord: he is their helper and their
protector.

10. The house of Aaron hath hoped
in the Lord: he is their helper and
their protector.

11. They that fear the Lord have
hoped in the Lord: he is their helper
and their protector.

12. The Lord hath been mindful of
us, and hath blessed us.

He hath blessed the house of Israel:
he hath blessed the house of Aaron.

13. He hath blessed all that fear the
Lord, both little and great.

14. May the Lord add blessings upon
you: upon you, and upon your child-
ren.

15. Blessed be you of the Lord, who
made heaven and earth.

16. The heaven of heaven is the
Lord's: but the earth he has given to
the children of men.

17. The dead shall not praise thee,
O Lord: nor any of them that go down
to hell.

18. But we that live bless the Lord:
from this time now and for ever.

Those who regard it as an independent psalm divide it into four strophes. I., 1-4, so help us, Jehovah, that those who mock us may know that Thou art the true God; II., 5-8, their gods are false; III., 9-11, trust Jehovah, ye Israelites; IV., 12-18, the Lord hath dealt kindly with us, therefore bless Him.]

8. Translate, like unto them are they that make them. "*Fiant*," should be "*fiunt*."

PSALM CXIV.

The psalmist, who has been in danger of death, thanks Jehovah for his deliverance. It is one of the later psalms, but by whom written is uncertain.

PSALMUS CXIV.

Alleluia.

1. DILEXI, quoniam exaudiet Dominus vocem orationis meæ.

2. Quia inclinavit aurem suam mihi : et in diebus meis invocabo.

3. Circumdederunt me dolores mortis : et pericula inferni invenerunt me.

Tribulationem et dolorem inveni :

4. et nomen Domini invocavi.

O Domine, libera animam meam :

5. misericors Dominus, et justus, et Deus noster miseretur.

6. Custodiens parvulus Dominus : humiliatus sum, et liberavit me.

7. Convertere, anima mea, in requiem tuam : quia Dominus benefecit tibi.

8. Quia eripuit animam meam de morte : oculos meos a lacrymis, pedes meos a lapsu.

9. Placebo Domino in regione vivorum.

PSALM CXIV.

Alleluia.

I HAVE loved, because the Lord will hear the voice of my prayer.

2. Because he hath inclined his ear unto me : and in my days I will call upon him.

3. The sorrows of death have compassed me : and the perils of hell have found me.

I met with trouble and sorrow : 4 and I called upon the name of the Lord.

O Lord, deliver my soul. 5 The Lord is merciful and just, and our God sheweth mercy.

6. The Lord is the keeper of little ones : I was humbled, and he delivered me.

7. Turn, O my soul, into thy rest : for the Lord hath been bountiful to thee.

8. For he hath delivered my soul from death : my eyes from tears, my feet from falling.

9. I will please the Lord in the land of the living.

1. Literally, "I love (Jehovah), because Jehovah heareth the voice of my prayer."

2. "*In my days.*" Every day while I live.

7. "*Into thy rest,*" into thy trust in Jehovah.

9. "*Please,*" will walk before. Jerome, "deambulabo."

PSALM CXV.

This makes one with Psalm cxiv. in the Hebrew. According to those who look upon both as one it is an act of thanksgiving for deliverance from the dangers just mentioned.

PSALMUS CXV.

Alleluia.

10. CREDIDI, propter quod locutus sum : ego autem humiliatus sum nimis.

PSALM CXV.

Alleluia.

10. I HAVE believed, therefore have I spoken : but I have been humbled exceedingly.

10. The probable meaning of the present Hebrew is, "I trust (in God), (although) I must say I was greatly afflicted." It is quoted in 2 *Cor.*, iv., 13, as illustrating the truth that the faith of the heart will find utterance in the mouth.

11. Ego dixi in excessu meo : Omnis homo mendax.

12. Quid retribuam Domino, pro omnibus, quæ retribuit mihi ?

13. Calicem salutaris accipiam : et nomen Domini invocabo.

14. Vota mea Domino reddam coram omni populo ejus :

15. pretiosa in conspectu Domini mors Sanctorum ejus.

16. O Domine, quia ego servus tuus : ego servus tuus, et filius ancillæ tuæ.

Dirupisti vincula mea :

17. tibi sacrificabo hostiam laudis, et nomen Domini invocabo.

18. Vota mea Domino reddam in conspectu omnis populi ejus :

19. in atriis domus Domini, in medio tui, Jerusalem.

11. I said in my excess : Every man is a liar.

12. What shall I render to the Lord, for all the things that he hath rendered to me ?

13. I will take the chalice of salvation ; and I will call upon the name of the Lord.

14. I will pay my vows to the Lord, before all his people : 15 precious in the sight of the Lord is the death of his saints.

16. O Lord, for I am thy servant : I am thy servant, and the son of thy handmaid.

Thou hast broken my bonds : 17 I will sacrifice to thee the sacrifice of praise, and I will call upon the name of the Lord.

18. I will pay my vows to the Lord in the sight of all his people : 19 in the courts of the house of the Lord, in the midst of thee, O Jerusalem.

11. "*Excess*," confusion. Jerome, "*stupore meo*."

13. "*Chalice*," i.e., the cup or portion given, whether of prosperity or adversity.

16. O Lord, in truth I am Thy servant, etc.

PSALM CXVI.

This very short psalm was used either as a doxology like our *Gloria Patri*, etc., or sung at the end of the Temple service. In many MSS. it is joined with the following.

PSALMUS CXVI.

Alleluia.

1. LAUDATE Dominum, omnes gentes : laudate eum, omnes populi :

2. quoniam confirmata est super nos misericordia ejus : et veritas Domini manet in æternum.

PSALM CXVI.

Alleluia.

O PRAISE the Lord, all ye nations : praise him, all ye people.

2. For his mercy is confirmed upon us : and the truth of the Lord remaineth for ever.

2. "*Confirmed*," is shown mightily towards us. Jerome, "*confortata est*."

PSALM CXVII.

That this is a liturgical psalm and composed for some great festive occasion is evident from verse 24. It may be taken as fairly certain that it was written either for the laying of the foundation-stone of the second temple, or for its consecration. It was sung antiphonally. Delitzsch divides it into two parts, 1-19,

which was sung by the procession on its way to the Temple; 20-27, by the Levites who received the procession at the gate of the Temple; verse 28, by the procession again, and verse 29 by all.

PSALMUS CXVII.

Alleluia.

1. CONFITEMINI Domino quoniam bonus: quoniam in sæculum misericordia ejus.

2. Dicat nunc Israël quoniam bonus: quoniam in sæculum misericordia ejus.

3. Dicat nunc domus Aaron: quoniam in sæculum misericordia ejus.

4. Dicant nunc qui timent Dominum: quoniam in sæculum misericordia ejus.

5. De tribulatione invocavi Dominum: et exaudivit me in latitudine Dominus.

6. Dominus mihi adjutor: non timebo quid faciat mihi homo.

7. Dominus mihi adjutor: et ego despiciam inimicos meos.

8. Bonum est confidere in Domino, quàm confidere in homine:

9. Bonum est sperare in Domino, quàm sperare in principibus.

10. Omnes gentes circuierunt me; et in nomine Domini quia ultus sum in eos.

11. Circumdantes circumdederunt me: et in nomine Domini quia ultus sum in eos.

12. Circumdederunt me sicut apes, et exarserunt sicut ignis in spinis: et in nomine Domini quia ultus sum in eos.

13. Impulsus eversus sum ut caderem: et Dominus suscepit me.

14. Fortitudo mea, et laus mea Dominus: et factus est mihi in salutem.

15. Vox exultationis, et salutis in tabernaculis justorum.

16. Dexterâ Domini fecit virtutem: dexterâ Domini exaltavit me, dexterâ Domini fecit virtutem.

PSALM CXVII.

Alleluia.

GIVE praise to the Lord, for he is good: for his mercy endureth for ever.

2. Let Israel now say, that he is good: that his mercy endureth for ever.

3. Let the house of Aaron now say, that his mercy endureth for ever.

4. Let them that fear the Lord now say, that his mercy endureth for ever.

5. In my trouble I called upon the Lord: and the Lord heard me, and enlarged me.

6. The Lord is my helper: I will not fear what man can do unto me.

7. The Lord is my helper: and I will look over my enemies.

8. It is good to confide in the Lord, rather than to have confidence in man,

9. It is good to trust in the Lord, rather than to trust in princes.

10. All nations compassed me about; and in the name of the Lord I have been revenged on them.

11. Surrounding me they compassed me about: and in the name of the Lord I have been revenged on them.

12. They surrounded me like bees, and they burned like fire among thorns: and in the name of the Lord I was revenged on them.

13. Being pushed I was overturned that I might fall: but the Lord supported me.

14. The Lord is my strength and my praise: and he is become my salvation.

15. The voice of rejoicing and of salvation is in the tabernacles of the just.

16. The right hand of the Lord hath wrought strength: the right hand of the Lord hath exalted me: the right hand of the Lord hath wrought strength.

8, 9. "*It is good*," it is better.

10-18. These are not so much the sentiments of the psalmist as of the whole nation, they are as true nationally as individually.

12. "*Fire among thorns*," i.e., as quickly extinguished as it was kindled.

17. Non moriar, sed vivam : et narrabo opera Domini.

18. Castigans castigavit me Dominus : et morti non tradidit me.

19. Aperite mihi portas justitiæ, ingressus in eas confitebor Domino :

20. hæc porta Domini, justi intrabunt in eam.

21. Confitebor tibi quoniam exaudisti me : et factus es mihi in salutem.

22. Lapidem, quem reprobaverunt ædificantes : hic factus est in caput anguli.

23. A Domino factum est istud : et est mirabile in oculis nostris.

24. Hæc est dies, quam fecit Dominus : exultemus, et lætemur in eâ.

25. O Domine, salvum me fac ; o Domine, bene prosperare :

26. benedictus qui venit in nomine Domini.

Benediximus vobis de domo Domini :

27. Deus Dominus, et illuxit nobis.

Constituite diem solemnem in condensis, usque ad cornu altaris.

17. I shall not die, but live : and shall declare the works of the Lord.

18. The Lord chastising hath chastised me : but he hath not delivered me over to death.

19. Open ye to me the gates of justice : I will go in to them, and give praise to the Lord. 20 This is the gate of the Lord, the just shall enter into it.

21. I will give glory to thee because thou hast heard me : and art become my salvation.

22. The stone which the builders rejected ; the same is become the head of the corner.

23. This is the Lord's doing : and it is wonderful in our eyes.

24. This is the day which the Lord hath made : let us be glad and rejoice therein.

25. O Lord, save me : O Lord, give good success. 26 Blessed be he that cometh in the name of the Lord.

We have blessed you out of the house of the Lord. 27 The Lord is God, and he hath shone upon us.

Appoint a solemn day, with shady boughs, even to the horn of the altar.

19. The procession has now reached the gates of the Temple, and demands entrance.

22. The whole psalm, and more particularly verse 21, is taken up with depicting the happy change in the nation's fortunes. The sense therefore of this verse is that the Jewish nation which the kings of the earth have despised, has been exalted by Jehovah to the rank of a great spiritual power. What is said of Babylon, *Jer.*, li., throws a flood of light on the meaning of the text before us. "They shall not take of thee (Babylon) a stone for a corner nor a stone for a foundation," towards the building of the spiritual edifice of the world. What occurred in Israel the type, occurred also in the case of Christ the anti-type, *Matt.*, xxi., *Acts*, iv. Maurer's remark on the text is very pertinent, "neque ædificantes quinam sint, neque ædificium quodnam sit, quaerendum, sed tertium comparationis ponendum est in sola erectione ab ima ad summam dignitatem."

23. The great change in Israel's fortune, their restoration from captivity, the rebuilding of the Temple, the bright future that was opening before them—all this was proof of Jehovah's love.

27. Although our rendering has found some advocates, the most probable meaning of the verse is, "bind the sacrifice with cords even to the horns of the altar," *i.e.*, bind the victim until it is sacrificed and its blood sprinkled on the altar.

28. Deus meus es tu, et confitebor tibi : Deus meus es tu, et exaltabo te.

Confitebor tibi quoniam exaudisti me : et factus es mihi in salutem.

29. Confitemini Domino quoniam bonus : quoniam in sæculum misericordia ejus.

28. Thou art my God, and I will praise thee : thou art my God, and I will exalt thee.

I will praise thee, because thou hast heard me, and art become my salvation.

29. O praise ye the Lord, for he is good : for his mercy endureth for ever.

PSALM CXVIII.

We now come to the longest and most elaborately constructed of all the alphabetical psalms. It consists of twenty-two stanzas (corresponding with the letters of the Hebrew alphabet), each consisting of eight verses. The subject throughout is God's law, and it has been remarked that in every verse, except verse 122, there is reference made to it under one or other of the many names by which it is designated—*law, testimonies, ways, commandments, justifications, judgments, words, precepts, statutes*. There is no doubt as to the profound spirituality that breathes in every verse of it. Consequently it has been the delight of the saints in every age, and the Fathers vie with one another in calling it beautiful names. It is according to them "the teacher of the faithful," "a paradise of all fruits," "the store-house of the Holy Ghost," "a tree of twenty-two branches, each of eight boughs from which drops of sweetness continually fall."

PSALMUS CXVIII.

Alleluia.

ALEPH. 1. BEATI immaculati in viâ : qui ambulant in lege Domini.

2. Beati, qui scrutantur testimonia ejus : in toto corde exquirunt eum.

3. Non enim qui operantur iniquitatem, in viis ejus ambulaverunt.

4. Tu mandasti mandata tua custodiri nimis.

5. Utinam dirigantur viæ meæ, ad custodiendas justificationes tuas.

PSALM CXVIII.

Alleluia.

ALEPH.

BLESSED are the undefiled in the way, who walk in the law of the Lord.

2. Blessed are they that search his testimonies : that seek him with their whole heart.

3. For they that work iniquity, have not walked in his ways.

4. Thou hast commanded thy commandments to be kept most diligently.

5. O ! that my ways may be directed to keep thy justifications.

1. "*Undefiled in the way*," who live blamelessly.

2. "*Search*," keep, observe.

3. Literally, they do no iniquity who walk in His ways.

6. Tunc non confundar, cûm per-
spexero in omnibus mandatis tuis.

7. Confitebor tibi in directione cor-
dis, in eo quod didici judicia justitiæ
tuæ.

8. Justificationes tuas custodiam :
non me derelinquas usquequaque.

BETH. 9. In quo corrigit adolescen-
tior viam suam ? in custodiendo sermo-
nes tuos.

10. In toto corde meo exquisivi te :
ne repellas me a mandatis tuis.

11. In corde meo abscondi eloquia
tua : ut non peccem tibi.

12. Benedictus es, Domine : doce
me justificationes tuas.

13. In labiis meis, pronuntiavi omnia
judicia oris tui.

14. In viâ testimoniorum tuorum de-
lectatus sum, sicut in omnibus divitiis.

15. In mandatis tuis exercebor : et
considerabo vias tuas.

16. In justificationibus tuis medita-
bor : non obliviscar sermones tuos.

GIMEL. 17. Retribue servo tuo, vi-
vifica me : et custodiam sermones tuos.

18. Revela oculos meos : et conside-
rabo mirabilia de lege tuâ.

19. Incola ego sum in terrâ : non
abscondas a me mandata tua.

20. Concupivit anima mea desiderare
justificationes tuas, in omni tempore.

21. Increpasti superbos : maledicti
qui declinant a mandatis tuis.

22. Aufer a me opprobrium, et con-
temptum : quia testimonia tua exqui-
sivi.

23. Etenim sederunt principes, et
adversum me loquebantur : servus au-
tem tuus exercebatur in justificationi-
bus tuis.

24. Nam et testimonia tua meditatio
mea est : et consilium meum justifica-
tiones tuæ.

DALETH. 25. Adhæsit pavimento
anima mea : vivifica me secundum ver-
bum tuum.

6. Then shall I not be confounded,
when I shall look into all thy command-
ments.

7. I will praise thee with uprightness
of heart, when I shall have learned the
judgments of thy justice.

8. I will keep thy justifications :
O ! do not thou utterly forsake me.

BETH.

9. By what doth a young man
correct his way ? by observing thy
words.

10. With my whole heart have I
sought after thee : let me not stray
from thy commandments.

11. Thy words have I hidden in my
heart, that I may not sin against thee.

12. Blessed art thou, O Lord : teach
me thy justifications.

13. With my lips I have pronounced
all the judgments of thy mouth.

14. I have been delighted in the way
of thy testimonies, as in all riches.

15. I will meditate on thy command-
ments : and I will consider thy ways.

16. I will think of thy justifications :
I will not forget thy words.

GIMEL.

17. Give bountifully to thy servant,
enliven me : and I shall keep thy words.

18. Open thou my eyes : and I will
consider the wondrous things of thy
law.

19. I am a sojourner on the earth :
hide not thy commandments from me.

20. My soul hath coveted to long for
thy justifications, at all times.

21. Thou hast rebuked the proud :
they are cursed who decline from thy
commandments.

22. Remove from me reproach and
contempt : because I have sought after
thy testimonies.

23. For princes sat, and spoke
against me : but thy servant was em-
ployed in thy justifications.

24. For thy testimonies are my
meditation ; and thy justifications my
counsel.

DALETH.

25. My soul hath cleaved to the
pavement : quicken thou me according
to thy word.

6. "*Look into,*" meditate upon so as to fashion my life after
them.

25. "*Pavement,*" dust, in sign of mourning.

26. Vias meas enuntiavi, et exau-
disti me : doce me justificationes tuas.

27. Viam justificationum tuarum in-
strue me : et exercebor in mirabilibus
tuis.

28. Dormitavit anima mea præ tæ-
dio : confirma me in verbis tuis.

29. Viam iniquitatis amove a me : et
de lege tua miserere mei.

30. Viam veritatis elegi : judicia tua
non sum oblitus.

31. Adhæsi testimoniis tuis, Domine,
noli me confundere.

32. Viam mandatorum tuorum cu-
curri, cum dilatasti cor meum.

HE. 33. Legem pone mihi, Domine.
viam justificationum tuarum : et exqui-
ram eam semper.

34. Da mihi intellectum, et scruta-
bor legem tuam : et custodiam illam in
toto corde meo.

35. Deduc me in semitam mandato-
rum tuorum : quia ipsam volui.

36. Inclina cor meum in testimonia
tua : et non in avaritiam.

37. Averte oculos meos ne videant
vanitatem : in viâ tua vivifica me.

38. Statue servo tuo eloquium tuum,
in timore tuo.

39. Amputa opprobrium meum,
quod suscipatus sum : quia judicia tua
jucunda.

40. Ecce concupivi mandata tua : in
æquitate tua vivifica me.

VAU. 41. Et veniat super me mise-
ricordia tua, Domine, salutare tuum
secundum eloquium tuum.

42. Et respondebo exprobrantibus
mihi verbum : quia speravi in sermo-
nibus tuis.

43. Et ne auferas de ore meo ver-
bum veritatis usquequaque : quia in
judiciis tuis supersperavi.

26. I have declared my ways, and
thou hast heard me : teach me thy
justifications.

27. Make me to understand the way
of thy justifications : and I shall be
exercised in thy wondrous works.

28. My soul hath slumbered through
heaviness : strengthen thou me in thy
words.

29. Remove from me the way of
iniquity : and out of thy law have
mercy on me.

30. I have chosen the way of truth :
thy judgments I have not forgotten.

31. I have stuck to thy testimonies,
O Lord : put me not to shame.

32. I have run the way of thy
commandments, when thou didst en-
large my heart.

HE.

33. Set before me for a law the way
of thy justifications, O Lord : and I
will always seek after it.

34. Give me understanding, and I
will search thy law ; and I will keep
it with my whole heart.

35. Lead me into the path of thy
commandments ; for this same I have
desired.

36. Incline my heart unto thy tes-
timonies and not to covetousness.

37. Turn away my eyes that they
may not behold vanity : quicken me
in thy way.

38. Establish thy word to thy ser-
vant, in thy fear.

39. Turn away my reproach, which
I have apprehended : for thy judgments
are delightful.

40. Behold I have longed after thy
precepts : quicken me in thy justice.

VAU.

41. Let thy mercy also come upon
me, O Lord : thy salvation according
to thy word.

42. So shall I answer them that
reproach me in any thing ; that I have
trusted in thy words.

43. And take not thou the word of
truth utterly out of my mouth : for in
thy words, I have hoped exceedingly.

26. "*Declared my ways,*" made known my doings.

27. "*Be exercised in,*" meditate upon.

28. "*Slumbered,*" literally, melts away.

32. "*When thou didst enlarge,*" for thou didst expand my
heart with joy.

38. "*Establish Thy word,*" confirm Thy promise. "*In Thy
fear,*" i.e., who is given to fear Thee.

44. Et custodiam legem tuam semper : in sæculum et in sæculum sæculi.

45. Et ambulabam in latitudine : quia mandata tua exquisivi.

46. Et loquebar in testimoniis tuis in conspectu regum : et non confundabar.

47. Et meditabar in mandatis tuis, quæ dilexi.

48. Et levavi manus meas ad mandata tua, quæ dilexi : et exercebar in justificationibus tuis.

ZAIN. 49. Memor esto verbi tui servo tuo, in quo mihi spem dedisti.

50. Hæc me consolata est in humilitate meâ : quia eloquium tuum vivificavit me.

51. Superbi iniquè agebant usquequaque : a lege autem tuâ non declinavi.

52. Memor fui iudiciorum tuorum a sæculo, Domine : et consolatus sum.

53. Defectio tenuit me, pro peccatoribus derelinentibus legem tuam.

54. Cantabiles mihi erant justificationes tuæ, in loco peregrinationis meæ.

55. Memor fui nocte nominis tui, Domine : et custodivi legem tuam.

56. Hæc facta est mihi : quia justificationes tuas exquisivi.

HETH. 57. Portio mea, Domine, dixi custodire legem tuam.

58. Deprecatus sum faciem tuam in toto corde meo : miserere mei secundum eloquium tuum.

59. Cogitavi vias meas : et converti pedes meos in testimonia tua.

60. Paratus sum, et non sum turbatus : ut custodiam mandata tua.

61. Funes peccatorum circumplexi sunt me : et legem tuam non sum oblitus.

62. Mediâ nocte surgebam ad confitendum tibi, super iudicia justificationis tuæ.

44. So shall I always keep thy law, for ever and ever.

45. And I walked at large : because I have sought after thy commandments.

46. And I spoke of thy testimonies before kings ; and I was not ashamed.

47. I meditated also on thy commandments, which I loved.

48. And I lifted up my hands to thy commandments, which I loved : and I was exercised in thy justification.

ZAIN.

49. Be thou mindful of thy word to thy servant, in which thou hast given me hope.

50. This hath comforted me in my humiliation : because thy word hath enlivened me.

51. The proud did iniquitously altogether : but I declined not from thy law.

52. I remembered, O Lord, thy judgments of old : and I was comforted.

53. A fainting hath taken hold of me, because of the wicked that forsake thy law.

54. Thy justifications were the subject of my song, in the place of my pilgrimage.

55. In the night I have remembered thy name, O Lord : and have kept thy law.

56. This happened to me : because I sought after thy justifications.

HETH.

57. O Lord, my portion, I have said, I would keep thy law.

58. I entreated thy face with all my heart : have mercy on me according to thy word.

59. I have thought on my ways : and turned my feet unto thy testimonies.

60. I am ready, and am not troubled : that I may keep thy commandments.

61. The cords of the wicked have encompassed me : but I have not forgotten thy law.

62. I rose at midnight to give praise to thee, for the judgments of thy justification.

45. "*At large*," at liberty.

45-48. Translate "*walked*," "*spoke*," "*ashamed*," "*meditated*," "*lifted*," "*was exercised*," by the future tense.

53. "*Fainting*," indignation.

57. Or, "my portion is Jehovah," etc.

60. Literally, I make haste and delay not to keep Thy words.

62. "*Judgments*," etc., because of thy righteous judgments.

63. Particeps ego sum omnium timentium te : et custodientium mandata tua.

64. Misericordiâ tua, Domine, plena est terra : justificationes tuas doce me.

TETH. 65. Bonitatem fecisti cum servo tuo, Domine, secundum verbum tuum.

66. Bonitatem, et disciplinam, et scientiam doce me : quia mandatis tuis credidi.

67. Priusquam humiliarer ego deliqui : propterea eloquium tuum custodi.

68. Bonus es tu : et in bonitate tuâ doce me justificationes tuas.

69. Multiplicata est super me iniquitas superborum : ego autem in toto corde meo scrutabor mandata tua.

70. Coagulatum est sicut lac cor eorum : ego verò legem tuam meditatus sum.

71. Bonum mihi quia humiliasti me : ut discam justificationes tuas.

72. Bonum mihi lex oris tui, super millia auri, et argenti.

JOD. 73. Manus tuæ fecerunt me, et plasmaverunt me : da mihi intellectum, et discam mandata tua.

74. Qui timent te videbunt me, et lætabuntur : quia in verba tua superasperavi.

75. Cognovi, Domine, quia æquitas judicia tua : et in veritate tuâ humiliasti me.

76. Fiat misericordia tua ut consoletur me, secundum eloquium tuum servo tuo.

77. Veniant mihi miserationes tuæ, et vivam : quia lex tua meditatio mea est.

78. Confundantur superbi, quia injuste iniquitatem fecerunt in me : ego autem exercebor in mandatis tuis.

79. Convertantur mihi timentes te : et qui noverunt testimonia tua.

80. Fiat cor meum immaculatum in justificationibus tuis, ut non confundar.

63. I am a partaker with all them that fear thee, and that keep thy commandments.

64. The earth, O Lord, is full of thy mercy : teach me thy justifications.

TETH.

65. Thou hast done well with thy servant, O Lord, according to thy word.

66. Teach me goodness and discipline and knowledge ; for I have believed thy commandments.

67. Before I was humbled I offended, therefore have I kept thy word.

68. Thou art good ; and in thy goodness teach me thy justifications.

69. The iniquity of the proud hath been multiplied over me : but I will seek thy commandments with my whole heart.

70. Their heart is curdled like milk : but I have meditated on thy law.

71. It is good for me that thou hast humbled me, that I may learn thy justifications.

72. The law of thy mouth is good to me, above thousands of gold and silver.

JOD.

73. Thy hands have made me and formed me : give me understanding, and I will learn thy commandments.

74. They that fear thee shall see me, and shall be glad : because I have greatly hoped in thy words.

75. I know, O Lord, that thy judgments are equity : and in thy truth thou hast humbled me.

76. O ! let thy mercy be for my comfort, according to thy word unto thy servant.

77. Let thy tender mercies come unto me, and I shall live : for thy law is my meditation.

78. Let the proud be ashamed, because they have done unjustly towards me : but I will be employed in thy commandments.

79. Let them that fear thee turn to me : and they that know thy testimonies.

80. Let my heart be undefiled in thy justifications, that I may not be confounded.

63. "*Partaker*," companion (sodalis).

70 "*Curdled like milk*," literally, stupid as fat.

CAPH.

CAPH. 81. Defecit in salutare tuum anima mea : et in verbum tuum supersperavi.

82. Defecerunt oculi mei in eloquium tuum, dicentes : Quando consolaberis me ?

83. Quia factus sum sicut uter in pruinâ : justificationes tuas non sum oblitus.

84. Quot sunt dies servi tui : quando facies de persecquentibus me iudicium ?

85. Narraverunt mihi iniqui fabulationes : sed non ut lex tua.

86. Omnia mandata tua veritas : iniquè persecuti sunt me, adjuva me.

87. Paulò minùs consummaverunt me in terrâ : ego autem non dereliqui mandata tua.

88. Secundùm misericordiam tuam vivifica me : et custodiam testimonia oris tui.

LAMED. 89. In æternum, Domine, verbum tuum permanet in cœlo.

90. In generationem et generationem veritas tua : fundasti terram, et permanet.

91. Ordinatione tuâ perseverat dies : quoniam omnia serviunt tibi.

92. Nisi quòd lex tua meditatio mea est : tunc fortè periissem in humilitate meâ.

93. In æternum non obliviscar justificationes tuas : quia in ipsis vivificasti me.

94. Tuus sum ego, salvum me fac : quoniam justificationes tuas exquisivi.

95. Me expectaverunt peccatores ut perderent me : testimonia tua intellexi.

96. Omnis consummationis vidi finem : latum mandatum tuum nimis.

MEM. 97. Quomodo dilexi legem tuam, Domine ? totâ die meditatio mea est.

98. Super inimicos meos prudentem me fecisti mandato tuo : quia in æternum mihi est.

81. My soul hath fainted after thy salvation : and in thy word I have very much hoped.

82. My eyes have failed for thy word, saying : When wilt thou comfort me ?

83. For I am become like a bottle in the frost : I have not forgotten thy justifications.

84. How many are the days of thy servant : when wilt thou execute judgment on them that persecute me ?

85. The wicked have told me fables : but not as thy law.

86. All thy statutes are truth : they have persecuted me unjustly, do thou help me.

87. They had almost made an end of me upon earth : but I have not forsaken thy commandments.

88. Quicken thou me according to thy mercy : and I shall keep the testimonies of thy mouth.

LAMED.

89. For ever, O Lord, thy word standeth firm in heaven.

90. Thy truth unto all generations : thou hast founded the earth, and it continueth.

91. By thy ordinance the day goeth on : for all things serve thee.

92. Unless thy law had been my meditation, I had then perhaps perished in my abjection.

93. Thy justifications I will never forget : for by them thou hast given me life.

94. I am thine, save thou me : for I have sought thy justifications.

95. The wicked have waited for me to destroy me : but I have understood thy testimonies.

96. I have seen an end of all perfection : thy commandment is exceeding broad.

MEM.

97. O how have I loved thy law, O Lord ! it is my meditation all the day.

98. Through thy commandment, thou hast made me wiser than my enemies : for it is ever with me.

82. As the corporal eyes, when fixed too long on one place whence they expect someone, grow dim and fail, so do the interior eyes of the psalmist looking forward to the long deferred help.

83. "*In the frost*," literally, in the smoke ; parched and shrivelled—the bottle being a skin.

96. Every human perfection has an end, but God's commandment is unlimited in duration.

99. Super omnes docentes me intellexi : quia testimonia tua meditatio mea est :

100. Super senes intellexi : quia mandata tua quæsi.

101. Ab omni viâ mala prohibui pedes meos : ut custodiam verba tua.

102. A judiciis tuis non declinavi : quia tu legem posuisti mihi.

103. Quàm dulcia faucibus meis eloquia tua, super mel ori meo !

104. A mandatis tuis intellexi : propterea odivi omnem viam iniquitatis.

NUN. 105. Lucerna pedibus meis verbum tuum, et lumen semitis meis.

106. Juravi, et statui custodire judicia justitiæ tuæ.

107. Humiliatus sum usquequaque, Domine : vivifica me secundum verbum tuum.

108. Voluntaria oris mei beneplacita fac, Domine : et judicia tua doce me.

109. Anima mea in manibus meis semper : et legem tuam non sum oblitus.

110. Posuerunt peccatores laqueum mihi : et de mandatis tuis non erravi.

111. Hæreditate acquisivi testimonia tua in æternum : quia exultatio cordis mei sunt.

112. Inclinavi cor meum ad faciendas justificationes tuas in æternum, propter retributionem.

SAMECH. 113. Iniquos odio habui : et legem tuam dilexi.

114. Adjutor, et susceptor meus es tu : et in verbum tuum supersperavi.

115. Declinate a me, maligni : et scrutabor mandata Dei mei.

116. Suscipe me secundum eloquium tuum, et vivam : et non confundas me ab expectatione mea.

117. Adjuva me, et salvus ero : et meditabor in justificationibus tuis semper.

118. Sprevisi omnes discedentes a judiciis tuis : quia injusta cogitatio eorum.

99. I have understood more than all my teachers : because thy testimonies are my meditation.

100. I have had understanding above ancients : because I have sought thy commandments.

101. I have restrained my feet from every evil way ; that I may keep thy words.

102. I have not declined from thy judgments, because thou hast set me a law.

103. How sweet are thy words to my palate ! more than honey to my mouth.

104. By thy commandments I have had understanding : therefore have I hated every way of iniquity.

NUN.

105. Thy word is a lamp to my feet, and a light to my paths.

106. I have sworn and am determined to keep the judgments of thy justice.

107. I have been humbled, O Lord, exceedingly : quicken thou me according to thy word.

108. The free offerings of my mouth make acceptable, O Lord : and teach me thy judgments.

109. My soul is continually in my hands : and I have not forgotten thy law.

110. Sinners have laid a snare for me : but I have not erred from thy precepts.

111. I have purchased thy testimonies for an inheritance for ever : because they are the joy of my heart.

112. I have inclined my heart to do thy justifications for ever, for the reward.

SAMECH.

113. I have hated the unjust : and have loved thy law.

114. Thou art my helper and my protector : and in thy word I have greatly hoped.

115. Depart from me, ye malignant : and I will search the commandments of my God.

116. Uphold me according to thy word, and I shall live : and let me not be confounded in my expectation.

117. Help me, and I shall be saved : and I will meditate always on thy justifications.

118. Thou hast despised all them that fall off from thy judgments ; for their thought is unjust.

119. Prævaricantes reputavi omnes peccatores terræ : ideo dilexi testimonia tua.

120. Confige timore tuo carnes meas : a judiciis enim tuis timui.

AIN. 121. Feci iudicium et iustitiam : non tradas me calumniantibus me.

122. Suscipe servum tuum in bonum : non calumnientur me superbi.

123. Oculi mei defecerunt in salutare tuum : et in eloquium iustitiæ tuæ.

124. Fac cum servo tuo secundum misericordiam tuam : et justificationes tuas doce me.

125. Servus tuus sum ego : da mihi intellectum, ut sciam testimonia tua.

126. Tempus faciendi, Domine : dissipaverunt legem tuam.

127. Ideo dilexi mandata tua, super aurum et topazion.

128. Propterea ad omnia mandata tua dirigebar : omnem viam iniquam odio habui.

PHE. 129. Mirabilia testimonia tua : ideo scrutata est ea anima mea.

130. Declaratio sermonum tuorum illuminat : et intellectum dat parvulis.

131. Os meum aperui, et attraxi spiritum : quia mandata tua desiderabam.

132. Aspice in me, et miserere mei, secundum iudicium diligentium nomen tuum.

133. Gressus meos dirige secundum eloquium tuum : et non dominetur mei omnis iniustitia.

134. Redime me a calumniis hominum : ut custodiam mandata tua.

135. Faciem tuam illumina super servum tuum : et doce me justificationes tuas.

136. Exitus aquarum deduxerunt oculi mei : quia non custodierunt legem tuam.

119. I have accounted all the sinners of the earth prevaricators : therefore have I loved thy testimonies.

120. Pierce thou my flesh with thy fear : for I am afraid of thy judgments.

AIN.

121. I have done judgment and justice : give me not up to them that slander me.

122. Uphold thy servant unto good : let not the proud calumniate me.

123. My eyes have fainted after thy salvation : and for the word of thy justice.

124. Deal with thy servant according to thy mercy : and teach me thy justifications.

125. I am thy servant : give me understanding that I may know thy testimonies.

126. It is time, O Lord, to do : they have dissipated thy law.

127. Therefore have I loved thy commandments above gold and the topaz.

128. Therefore was I directed to all thy commandments : I have hated all wicked ways.

PHE.

129. Thy testimonies are wonderful : therefore my soul hath sought them.

130. The declaration of thy words giveth light : and giveth understanding to little ones.

131. I opened my mouth, and panted : because I longed for thy commandments.

132. Look thou upon me, and have mercy on me, according to the judgment of them that love thy name.

133. Direct my steps according to thy word : and let no iniquity have dominion over me.

134. Redeem me from the calumnies of men : that I may keep thy commandments.

135. Make thy face to shine upon thy servant : and teach me thy justifications.

136. My eyes have sent forth springs of water : because they have not kept thy law.

119. Hebrew, "Thou drivest away all the wicked ones of the earth like dross."

120. My flesh trembleth for terror of Thee.

126. Literally, it is time for Jehovah to interpose.

128. "*Was directed*," esteemed.

130. "*Declaration*," unfolding.

131. The metaphor is taken from our natural respiration. The psalmist pants, with open mouth, for the spirit of knowledge and piety.

SAD. 137. Justus es, Domine: et rectum iudicium tuum.

138. Mandasti iustitiam testimonia tua: et veritatem tuam nimis.

139. Tabescere me fecit zelus meus: quia oblitus sunt verba tua inimici mei.

140. Ignitum eloquium tuum vehementer: et servus tuus dilexit illud.

141. Adolescentulus sum ego, et contemptus: justificationes tuas non sum oblitus.

142. Iustitia tua, iustitia in æternum: et lex tua veritas.

143. Tribulatio et angustia invenerunt me: mandata tua meditatio mea est.

144. Æquitas testimonia tua in æternum: intellectum da mihi, et vivam.

COPH. 145. Clamavi in toto corde meo, exaudi me, Domine: justificationes tuas requiram.

146. Clamavi ad te, salvum me fac: ut custodiam mandata tua.

147. Præveni in maturitate, et clamavi: quia in verba tua supersperavi.

148. Prævenierunt oculi mei ad te diluculo: ut meditarer eloquia tua.

149. Vocem meam audi secundum misericordiam tuam, Domine: et secundum iudicium tuum vivifica me.

150. Appropinquaverunt persecutores me iniquitati: a lege autem tua longè facti sunt.

151. Propè es tu, Domine: et omnes viæ tuæ veritas.

152. Initio cognovi de testimoniis tuis: quia in æternum fundasti ea.

RES. 153. Vide humilitatem meam, et eripe me: quia legem tuam non sum oblitus.

154. Judica iudicium meum, et redime me: propter eloquium tuum vivifica me.

155. Longè a peccatoribus salus: quia justificationes tuas non exquisierunt.

SAD.

137. Thou art just, O Lord: and thy judgment is right.

138. Thou hast commanded justice thy testimonies: and thy truth exceedingly.

139. My zeal hath made me pine away: because my enemies forgot thy words.

140. Thy word is exceedingly refined: and thy servant hath loved it.

141. I am very young and despised: but I forget not thy justifications.

142. Thy justice is justice for ever: and thy law is the truth.

143. Trouble and anguish have found me: thy commandments are my meditation.

144. Thy testimonies are justice for ever: give me understanding, and I shall live.

COPH.

145. I cried with my whole heart, hear me, O Lord: I will seek thy justifications.

146. I cried unto thee, save me: that I may keep thy commandments.

147. I prevented the dawning of the day, and cried: because in thy words I very much hoped.

148. My eyes to thee have prevented the morning: that I might meditate on thy words.

149. Hear thou my voice, O Lord, according to thy mercy: and quicken me according to thy judgment.

150. They that persecute me have drawn nigh to iniquity: but they are gone far off from thy law.

151. Thou art near, O Lord: and all thy ways are truth.

152. I have known from the beginning concerning thy testimonies: that thou hast founded them for ever.

RES.

153. See my humiliation and deliver me: for I have not forgotten thy law.

154. Judge my judgment and redeem me: quicken thou me for thy word's sake.

155. Salvation is far from sinners: because they have not sought thy justifications.

140. "*Refined*," purified from dross, pure.

147. "*Prevented*," was earlier than.

148. "*Morning*," literally, night-watches.

154. "*Judge my judgment*," plead my cause.

156. Misericordiæ tuæ multæ, Domine : secundum judicium tuum vivifica me.

157. Multi qui persequuntur me, et tribulant me : a testimoniis tuis non declinavi.

158. Vidi prævaricantes, et tabescebam : quia eloquia tua non custodierunt.

159. Vide quoniam mandata tua dilexi, Domine : in misericordia tuâ vivifica me.

160. Principium verborum tuorum, veritas : in æternum omnia judicia justitiæ tuæ.

SIN. 161. Principes persecuti sunt me gratis : et a verbis tuis formidavit cor meum.

162. Lætabor ego super eloquia tua : sicut qui invenit spolia multa.

163. Iniquitatem odio habui, et abominatus sum : legem autem tuam dilexi.

164. Septies in die laudem dixi tibi, super judicia justitiæ tuæ.

165. Pax multa diligentibus legem tuam : et non est illis scandalum.

166. Expectabam salutare tuum, Domine : et mandata tua dilexi.

167. Custodivit anima mea testimonia tua : et dilexit ea vehementer.

168. Servavi mandata tua, et testimonia tua : quia omnes viæ meæ in conspectu tuo.

TAU. 169. Appropinquet deprecatio mea in conspectu tuo, Domine : juxta eloquium tuum da mihi intellectum.

170. Intret postulatio mea in conspectu tuo : secundum eloquium tuum eripe me.

171. Eructabunt labia mea hymnum, cum docueris me justificationes tuas.

172. Pronuntiabit lingua mea eloquium tuum : quia omnia mandata tua æquitas.

173. Fiat manus tua ut salvet me : quoniam mandata tua elegi.

174. Concupivi salutare tuum, Domine : et lex tua meditatio mea est.

175. Vivet anima mea, et laudabit te : et judicia tua adjuvabunt me.

156. Many, O Lord, are thy mercies ; quicken me according to thy judgment.

157. Many are they that persecute me, and afflict me ; but I have not declined from thy testimonies.

158. I beheld the transgressors, and I pined away ; because they kept not thy word.

159. Behold I have loved thy commandments, O Lord ; quicken me thou in thy mercy.

160. The beginning of thy words is truth : all the judgments of thy justice are for ever.

SIN.

161. Princes have persecuted me without cause : and my heart hath been in awe of thy words.

162. I will rejoice at the words, as one that hath found great spoil.

163. I have hated and abhorred iniquity ; but I have loved thy law.

164. Seven times a day I have given praise to thee, for the judgments of thy justice.

165. Much peace have they that love thy law ; and to them there is no stumbling-block.

166. I looked for thy salvation, O Lord ; and I loved thy commandments.

167. My soul hath kept thy testimonies, and hath loved them exceedingly.

168. I have kept thy commandments and thy testimonies ; because all my ways are in thy sight.

TAU.

169. Let my supplication, O Lord, come near in thy sight : give me understanding according to thy word.

170. Let my request come in before thee ; deliver thou me according to thy word.

171. My lips shall utter a hymn, when thou shalt teach me thy justifications.

172. My tongue shall pronounce thy word : because all thy commandments are justice.

173. Let thy hand be with me to save me ; for I have chosen thy precepts.

174. I have longed for thy salvation, O Lord ; and thy law is my meditation.

175. My soul shall live, and shall praise thee : and thy judgments shall help me.

176. Erravi, sicut ovis, quæ periit :
quære servum! tuum, quia mandata
tua non sum oblitus.

176. I have gone astray like a sheep
that is lost : seek thy servant, because
I have not forgotten thy command-
ments.

PSALM CXIX.

Psalms cxix.-cxxxiii. are called "gradual canticles" or "songs of degrees," as the Revised Version has it. Without entering into a long discussion, let us say that the most probable and commonly-received opinion as to their meaning is, that they were sung by caravans of pilgrims going up to Jerusalem to keep the national festivals. They are all very beautiful compositions. In this the psalmist prays that Jehovah may defend him from the treacherous tongues of his neighbours (1-4), who are continually disturbing his peace (5-7).

PSALMUS CXIX.

1. Canticum graduum.
AD Dominum cum tribularer clama-
vi : et exaudivit me.
2. Domine, libera animam meam a
labiis iniquis, et a lingua dolosa.
3. Quid detur tibi, aut quid appo-
natur tibi ad linguam dolosam ?
4. Sagittæ potentis acutæ, cum car-
bonibus desolatoriis.
5. Heu mihi, quia incolatus meus
prolongatus est : habitavi cum habitan-
tibus Cedar :
6. multum incola fuit anima mea.
7. Cum his qui oderunt pacem, eram
pacificus : cum loquebar illis, impu-
gnabant me gratis.

PSALM CXIX.

- A gradual canticle.
- IN my trouble I cried to the Lord :
and he heard me.
2. O Lord, deliver my soul from
wicked lips, and a deceitful tongue.
 3. What shall be given to thee, or
what shall be added to thee, to a
deceitful tongue ?
 4. The sharp arrows of the mighty,
with coals that lay waste.
 5. Wo is me, that my sojourning is
prolonged ! I have dwelt with the
inhabitants of Cedar : 6 my soul hath
been long a sojourner.
 7. With them that hated peace I
was peaceable : when I spoke to them
they fought against me without cause.

3. "*To a deceitful tongue.*" This is vocative case, O, thou
deceitful tongue.

4. This is the answer to verse 3, and expresses the punishment
that shall fall on the deceitful tongue. "*The mighty,*" some
mighty hero, or perhaps Jehovah.

5. "*Sojourning is prolonged,*" literally, "that I sojourned in
Mosoch." Cedar and Mosoch were barbarous tribes, amongst
whom the psalmist probably lived as an exile, and was thus
debarred from coming to worship Jehovah.

6, 7. My soul hath been too long a sojourner with him that
hateth peace. I am for peace and when I speak peace, they are
for war.

PSALM CXX.

This beautiful hymn expresses the unbounded confidence of the psalmist in God's watchful care and protection of His servants. It was sung probably when the pilgrims were camping for the night in sight of their beloved Jerusalem and the mountain-ridge on which it was built (verse 1).

PSALMUS CXX.

Canticum graduum.

1. LEVAVI oculos meos in montes,
unde veniet auxilium mihi.

2. Auxilium meum a Domino, qui
fecit cœlum et terram.

3. Non det in commotionem pedem
tuum : neque dormitet qui custodit te.

4. Ecce non dormitabit neque dormiet,
qui custodit Israël.

5. Dominus custodit te, Dominus
protectio tua, super manum dexteram
tuam.

6. Per diem sol non uret te, neque
luna per noctem.

7. Dominus custodit te ab omni
malo : custodiat animam tuam Dominus.

8. Dominus custodiat introitum
tuum et exitum tuum : ex hoc nunc,
et usque in sæculum.

PSALM CXX.

A gradual canticle.

I HAVE lifted up my eyes to the
mountains, from whence help shall
come to me.

2. My help is from the Lord, who
made heaven and earth.

3. May he not suffer thy foot to be
moved ; neither let him slumber that
keepeth thee.

4. Behold he shall neither slumber
nor sleep, that keepeth Israel.

5. The Lord is thy keeper, the Lord
is thy protection upon thy right hand.

6. The sun shall not burn thee by
day : nor the moon by night.

7. The Lord keepeth thee from all
evil : may the Lord keep thy soul.

8. May the Lord keep thy coming
in and thy going out ; from henceforth
now and for ever.

1. "*I have lifted,*" I lift.

3. Better, "surely He will not suffer," etc. ; the psalmist speaks to himself.

6. "*Moon.*" We might be inclined to think this a strange prayer, but in hot climes the moon exercises very injurious influences on those exposed to it during night.

8. "*Thy coming in and going out,*" thy whole life.

PSALM CXXI.

The sacred poet shows here how he is approached by his friends and asked to join them in their visit to Jerusalem. He consents, and immediately we are given a picture of Jerusalem, its beauty and its ancient grandeur. Filled with thoughts from out the storied past, he bursts into a fervent prayer that Jehovah may

ever guard and protect this favoured city. It has the title "of David" in the Hebrew, but it is more than doubtful if he were its author.

PSALMUS CXXI.

PSALM CXXI.

1. Canticum graduum.

LÆTATUS sum in his, quæ dicta sunt mihi : In domum Domini ibimus.

2. Stantes erant pedes nostri, in atriis tuis, Jerusalem.

3. Jerusalem, quæ ædificatur ut civitas : cujus participatio ejus in idipsum.

4. Illuc enim ascenderunt tribus, tribus Domini, testimonium Israël ad confitendum nomini Domini.

5. Quia illic sederunt sedes in iudicio, sedes super domum David.

6. Rogate quæ ad pacem sunt Jerusalem : et abundantia diligenter te.

7. Fiat pax in virtute tuâ : et abundantia in turribus tuis.

8. Propter fratres meos, et proximos meos, loquebar pacem de te :

9. propter domum Domini Dei nostri, quæsi vi bona tibi.

A gradual canticle.

I REJOICED at the things that were said to me : We shall go into the house of the Lord.

2. Our feet were standing in thy courts, O Jerusalem.

3. Jerusalem, which is built as a city, which is compact together.

4. For thither did the tribes go up, the tribes of the Lord ; the testimony of Israel, to praise the name of the Lord.

5. Because there seats have sat in judgment, seats upon the house of David.

6. Pray ye for the things that are for the peace of Jerusalem : and abundance for them that love thee.

7. Let peace be in thy strength : and abundance in thy towers.

8. For the sake of my brethren and of my neighbours, I spoke peace of thee.

9. Because of the house of the Lord our God, I have sought good things for thee.

1. Hebrew, "I was glad when they said to me, let us go into the house of God."

2. This paints the delight of the psalmist, as a true son of Israel, taking part in the festivities at Jerusalem.

3. The psalmist, who comes from the country, is naturally struck by the compact line of contiguous houses.

4. He glances at the past history of the nation, when, three times a year, the tribes came thither to praise Jehovah, and, by so doing, bore witness (testimony) to the fact that they kept their side of the covenant with Him.

5. Literally, "for there, (in Jerusalem), did sit thrones (kings) for giving judgment—the thrones of the house of David." Jerusalem was the civil metropolis as well as the city of God.

7. Literally, "may peace be in thy bulwarks and security in thy towers."

8. "*I spoke peace,*" literally, let me wish thee peace. Jerome, "loquar pacem tibi."

9. "*I have sought,*" literally, I will ask. Jerome, "quaeram." These last verses show with what a noble unselfish patriotism the psalmist was imbued. His prayer is not for himself, but for his people and for God's temple.

PSALM CXXII.

To say definitely whether this was composed during the Babylonian Captivity or after the return, when the Jews were harrassed by the Samaritans and others, is not easy. I am inclined, however, to adopt the former opinion, because it seems to me that it contains something of the exile's sigh. It requires no commentary.

PSALMUS CXXII.

Canticum graduum.

1. AD te levavi oculos meos, qui habitas in cœlis.
2. Ecce sicut oculi servorum, in manibus dominorum suorum ;
sicut oculi ancillæ in manibus dominæ suæ : ita oculi nostri ad Dominum Deum nostrum, donec misereatur nostri.
3. Miserere nostri, Domine, miserere nostri : quia multum repleti sumus despectione.
4. Quia multum repleta est anima nostra : opprobrium abundantibus, et despectio superbis.

PSALM CXXII.

A gradual canticle.

- To thee have I lifted up my eyes, who dwellest in heaven.
2. Behold as the eyes of servants are on the hands of their masters,
As the eyes of the hand-maid are on the hands of her mistress : so are our eyes unto the Lord our God, until he have mercy on us.
 3. Have mercy on us, O Lord, have mercy on us ; for we are greatly filled with contempt.
 4. For our soul is greatly filled : *we* are a reproach to the rich, and contempt to the proud.

PSALM CXXIII.

These three psalms, cxxii.-cxxiv., portray three scenes of one history. Psalm cxxii. is the exile's petition that Jehovah may have mercy on him and release him. Psalm cxxiii. is the grateful acknowledgment that the delivery has come, that the snare has been broken and the bird released, and Psalm cxxiv. describes the exiles once more in their native Jerusalem.

PSALMUS CXXIII.

1. Canticum graduum.
NISI quia Dominus erat in nobis, dicat nunc Israël :
2. nisi quia Dominus erat in nobis, cum exurgerent homines in nos,
3. forte vivos deglutissent nos :

PSALM CXXIII.

A gradual canticle.

- If it had not been that the Lord was with us, let Israel now say : 2 If it had not been that the Lord was with us,
When men rose up against us, 3 perhaps they had swallowed us up alive.

3, 4, 5. The psalmist, recording his deliverance from the Babylonian Captivity, is reminded of another captivity and another deliverance, viz., from Egypt, and, therefore, it is not surprising that the imagery here employed should be borrowed from the former event.

cū irasceretur furor eorum in nos,
4. forsitan aqua absorbuisset nos.

5. Torrentem pertransiuit anima nostra : forsitan pertransisset anima nostra aquam intolerabilem.

6. Benedictus Dominus, qui non dedit nos in captionem dentibus eorum.

7. Anima nostra sicut passer erepta est de laqueo venantium : laqueus contritus est, et nos liberati sumus.

8. Adjutorium nostrum in nomine Domini, qui fecit cælum et terram.

When their fury was enkindled against us, 4 perhaps the water had swallowed us up.

5. Our soul hath passed through a torrent : perhaps our soul had passed through a water insupportable.

6. Blessed be the Lord, who hath not given us to be a prey to their teeth.

7. Our soul hath been delivered, as a sparrow out of the snare of the fowlers.

The snare is broken, and we are delivered.

8. Our help is in the name of the Lord, who made heaven and earth.

PSALM CXXIV.

The exiles are once more restored to their native land, but they are not entirely free from trials ; for not only did the Samaritans annoy them and try to prevent the building of the Temple, but internal dissensions also were very rife. The psalmist's faith, however, carries him beyond these dangers, for he knows there is One who will be to Israel what the mountains are to Jerusalem—their bulwark and defence.

PSALMUS CXXIV.

1. Canticum graduum.

QUI confidunt in Domino, sicut mons Sion : non commovebitur in æternum, qui habitat

2. in Jerusalem.

Montes in circuitu ejus : et Dominus in circuitu populi sui, ex hoc nunc et usque in sæculum.

3. Quia non relinquet Dominus virgam peccatorum super sortem iustorum : ut non extendant iusti ad iniquitatem manus suas.

4. Benefac, Domine, bonis et rectis corde.

PSALM CXXIV.

A gradual canticle.

THEY that trust in the Lord *shall be* as mount Sion : he shall not be moved for ever that dwelleth 2 in Jerusalem.

Mountains are round about it : so the Lord is round about his people from henceforth now and for ever.

3. For the Lord will not leave the rod of sinners upon the lot of the just : that the just may not stretch forth their hands to iniquity.

4. Do good, O Lord, to those that are good, and to the upright of heart.

1. "*He shall not be moved*," literally, which (Mount Sion) shall not be moved, (but) standeth for ever.

2. "*In Jerusalem*," literally, as for Jerusalem.

3. "*Rod of sinners*," the Samaritans and Persians, who annoyed the Jews. "*Lot of the just*," the holy land. Jehovah will not allow the heathen to reign long over Jerusalem, lest the just, by virtue of the power which pressure and use exercise over men, participate in ungodliness.

5. Declinantes autem in obligationes,
adducet Dominus cum operantibus
iniquitatem : pax super Israël.

5. But such as turn aside into bonds,
the Lord shall lead out with the
workers of iniquity : peace upon Israel.

5. But may Jehovah destroy those who turn aside their paths in a crooked direction from the right way, as well as the open workers of iniquity.

PSALM CXXV.

This was composed by one who had come back in the first exodus from Babylon. So unexpectedly did God raise up a deliverer for them that they could hardly believe it was not all a dream. But as the number of those who returned in the first exodus was very small, the psalmist prays that Jehovah may change that tiny brook into a mighty river. Then recurs the thought of all the trials they (the first settlers) had to endure, but he finds comfort in thinking that the springtime of labour and hardship would be succeeded by a joyful harvest.

PSALMUS CXXV.

1. Canticum graduum.

IN convertendo Dominus captivitatem Sion : facti sumus sicut consolati :

2. tunc repletum est gaudio os nostrum : et lingua nostra exultatione.

Tunc dicent inter gentes : Magnificavit Dominus facere cum eis.

3. Magnificavit Dominus facere nobiscum : facti sumus lætantes.

4. Converte, Domine, captivitatem nostram, sicut torrens in austro.

PSALM CXXV.

A gradual canticle.

WHEN the Lord brought back the captivity of Sion, we became like men comforted.

2. Then was our mouth filled with gladness ; and our tongue with joy.

Then shall they say among the Gentiles : The Lord hath done great things for them.

3. The Lord hath done great things for us : we are become joyful.

4. Turn again our captivity, O Lord, as a stream in the south.

1. "*Captivity of Sion*," i.e., the captives from Babylon. "*Men comforted*," literally, like men in a dream. Jerome, "quasi somniantes."

2. "*Then shall they say*," then they said.

4. "*Turn again our captivity*," literally, bring back our (other) captives. "*Reduc captivos (ceteros) nostros*" (Maurer). As stated in the Introduction, he compares the first band of captives restored to a tiny brook, and now he prays that they may be brought back in such numbers as to be compared to the streams of the south ; and as these streams bring verdure and vegetation to the parched country, so the restoring of her own people to Israel will crown her with joy and prosperity.

5. Qui seminant in lacrymis, in exultatione metent.

6. Euntes ibant et flebant, mittentes semina sua.

Venientes autem venient cum exultatione, portantes manipulos suos.

5. They that sow in tears shall reap in joy.

6. Going they went and wept, casting their seeds.

7. But coming they shall come with joyfulness, carrying their sheaves.

5, 6, 7. The springtime is a season of labour and trouble, but a bountiful harvest makes amends for all; so this present time must not discourage Israel, she must lift herself on the wings of faith, and believe that her sorrow shall be changed into joy.

PSALM CXXVI.

The great moral contained in this psalm is that without God's help all human efforts are vain. The Hebrew title ascribes it to Solomon, but it is doubtful whether it is genuine. The place assigned to it here among the pilgrim songs would argue a later date. St. Hilary says it was composed against those who wanted to build their own private houses before the Temple was rebuilt.

PSALMUS CXXVI.

1. Canticum graduum Salomonis.

Nisi Dominus ædificaverit domum, in vanum laboraverunt qui ædificant eam.

Nisi Dominus custodierit civitatem, frustra vigilat qui custodit eam.

2. Vanum est vobis ante lucem surgere: surgite postquam sederitis, qui manducatis panem doloris.

PSALM CXXVI.

A gradual canticle of Solomon.

UNLESS the Lord build the house, they labour in vain that build it.

Unless the Lord keep the city, he watcheth in vain that keepeth it.

2. It is vain for you to rise before light: rise ye after you have sitten, you that eat the bread of sorrow.

1. If this be true of the material house and city, it is much truer of the spiritual house. No worldly art can plan, no human skill can raise, a building pleasing to God, either in ourselves or others unless He co-operate with us.

2. This is badly translated. Literally, "in vain it is that ye rise up early, and only late at night sit down, eating the bread of sorrowful labour, even so He giveth His beloved sleep." What is condemned here is not honest toil but that unceasing straining which, apart from God's blessing, can never be prosperous. It is the same lesson as is inculcated by our Lord, *Matt.*, vi., 25, "Therefore I say to you be not solicitous," etc. "*Even so He giveth.*" The contrast here is between those who do not trust in God and those who do trust in Him (his beloved); what they obtain only after much labour and sorrow, those who trust in Him get even in their sleep. The same idea is in *Mark*, iv., 27.

Cum dederit dilectis suis somnum :
3. ecce hæreditas Domini, filii, merces, fructus ventris.

4. Sicut sagittæ in manu potentis :
ita filii excussorum.

5. Beatus vir qui implevit desiderium suum ex ipsis : non confundetur cum loquetur inimicis suis in portâ.

When he shall give sleep to his beloved : 3 behold the inheritance of the Lord are children : the reward, the fruit of the womb.

4. As arrows in the hand of the mighty, so the children of them that have been shaken.

5. Blessed is the man that hath filled his desire with them ; he shall not be confounded when he shall speak to his enemies in the gate.

3. Literally, "behold children are a gift of Jehovah, the fruit of the womb is His reward." He here draws particular attention to a special example of God's gifts, viz., a family.

4. "*Of them that are shaken.*" Hebrew, "the children of a man's youth," i.e., strong and robust, and best calculated to be a staff to the declining years of their parents. Jerome, "ita filii juventutis."

5. "*His desire.*" Hebrew, "his quiver." Jerome, "pharetram suam." In verse 4 he compares the sons of a man's youth to arrows : here he pronounces happiness on the man whose quiver is so filled, because the family parleying with a hostile army, or threatened with litigation to be settled at the city gates, is in no danger of seeing right trampled on by might.

PSALM CXXVII.

This has been called an epithalamium or marriage song. It gives a bright sunny picture of the happy home of him who fears Jehovah. He shall be happy in himself, his wife, his children, and his country.

PSALMUS CXXVII.

I. Canticum graduum.

BEATI omnes, qui timent Dominum,
qui ambulant in viis ejus.

2. Labores manuum tuarum quia
manducabis : beatus es, et bene tibi
erit.

3. Uxor tua sicut vitis abundans,
in lateribus domus tuæ.

Filii tui sicut novellæ olivarum, in
circuitu mensæ tuæ.

PSALM CXXVII.

A gradual canticle.

BLESSED are all they that fear the Lord ; that walk in his ways.

2. For thou shalt eat the labours of thy hands : blessed art thou, and it shall be well with thee.

3. Thy wife as a fruitful vine, on the sides of thy house.

Thy children as olive plants, round about thy table.

2. The change of person is made here for greater emphasis. He is not to be idle, but work and enjoy the fruit of his labour.

3. "*On the sides,*" i.e., in the inner part of the house—the women's apartments. "Intus manens ut modesta et pudica" (Bell.). The vine is the symbol of fruitfulness, the olive of vigour.

4. Ecce sic benedicetur homo, qui timet Dominum.

5. Benedicat tibi Dominus ex Sion : et videas bona Jerusalem omnibus diebus vitæ tuæ.

6. Et videas filios filiorum tuorum, pacem super Israël.

4. Behold, thus shall the man be blessed that feareth the Lord.

5. May the Lord bless thee out of Sion : and mayst thou see the good things of Jerusalem all the days of thy life.

6. And mayst thou see thy children's children, peace upon Israel.

5, 6. May he see the prosperity of his country and his family. "*Peace upon Israel*," literally, peace (not *pacem* but *pax*) be upon Israel.

PSALM CXXVIII.

In the course of her history numerous evils oppressed Israel, but Jehovah delivered her out of them all (1-4); and what was done in the past is the pledge of a bright future (5-8). The psalm belongs to the period after the return from exile.

PSALMUS CXXVIII.

1. Canticum graduum.

SÆPE expugnaverunt me a juventute meâ : dicat nunc Israël.

2. Sæpe expugnaverunt me a juventute meâ : etenim non potuerunt mihi.

3. Supra dorsum meum fabricaverunt peccatores : prolongaverunt iniquitatem suam.

4. Dominus justus concidit cervices peccatorum :

5. confundantur et convertantur retrorsum omnes, qui oderunt Sion.

6. Fiant sicut fœnum tectorum : quod priusquam evellatur, exaruit :

7. de quo non implevit manum suam qui metit, et sinum suum qui manipulos colligit :

PSALM CXXVIII.

A gradual canticle.

OFTEN have they fought against me from my youth, let Israel now say.

2. Often have they fought against me from my youth : but they could not *prevail* over me.

3. The wicked have wrought upon my back : they have lengthened their iniquity.

4. The Lord *who is* just will cut the necks of sinners : 5 let them all be confounded and turned back that hate Sion.

6. Let them be as grass upon the tops of houses : which withereth before it be plucked up :

7. Wherewith the mower filleth not his hand ; nor he that gathereth sheaves, his bosom.

1. "*From my youth*," Israel's youth was passed in Egypt.

3. Literally, "the ploughers have ploughed my back, they have lengthened their furrow." As the earth is torn up by the plough, so Israel's back was torn by the long stripes of her enemies.

4. Here is Israel's hope—the justice of Jehovah. "*Necks of sinners*." Hebrew, "the cords of sinners," viz., the cords of slavery by which Israel was bound.

6. The prosperity of the wicked is aptly compared to the grass which grows on the flat top of oriental houses, which, having no surface, soon withers away.

7, 8. These two verses serve to complete the imagery of verse 6 by showing the short-lived nature of the grass to which Israel's

8. et non dixerunt qui præteribant :
Benedictio Domini super vos : bene-
diximus vobis in nomine Domini.

8. And they that passed by have not
said : The blessing of the Lord be upon
you : we have blessed you in the name
of the Lord.

enemies have been compared. It will need no mowers to mow it down, nor shall the passers-by say, "God bless your work" to the shearers.

PSALM CXXIX.

Confiding in the word of God, the psalmist hopes for mercy. And from his own experience he exhorts all Israel to expect the same. "This is a short psalm, but full of salutary doctrine" (Bellarmine).

PSALMUS CXXIX.

1. Canticum graduum.

DE profundis clamavi ad te, Domine :
2. Domine, exaudi vocem meam.

Fiant aures tuæ intendentes, in vo-
cem deprecationis meæ.

3. Si iniquitates observaveris, Do-
mine : Domine, quis sustinebit ?

4. Quia apud te propitiatio est : et
propter legem tuam sustinui te, Do-
mine.

Sustinuit anima mea in verbo ejus :

5. speravit anima mea in Domino.

6. A custodiâ matutinâ usque ad
noctem : speret Israël in Domino.

PSALM CXXIX.

A gradual canticle.

OUT of the depths I have cried to
thee, O Lord : 2 Lord, hear my voice.

Let thy ears be attentive to the
voice of my supplication.

3. If thou, O Lord, wilt mark
iniquities ; Lord, who shall stand it.

4. For with thee there is merciful
forgiveness : and by reason of thy law,
I have waited for thee, O Lord.

My soul hath relied on his word :
5 my soul hath hoped in the Lord.

6. From the morning watch even
until night, let Israel hope in the Lord.

1. "*The depths*," or deep waters are an image of great affliction.

3. "*Mark*," remember so as to punish. "*Stand it*," omit "*it*," the meaning is, who shall not be condemned ?

4. Supply between verses 3 and 4 some such expression as, "but Thou dost not remember," for with Thee is forgiveness. "*By reason of Thy law*." The Hebrew (*thivvare*), as we have it at present, can only mean "that Thou (Jehovah) mayest be feared." The meaning then would be—God forgives sin not that men may think little of committing it, but that by its pardon they may glorify His mercy, and thus give Him the fear and honour that are due to Him. Instead of the reading we now have, the Septuagint must have pointed the word so as to make it *thorah*, a law, hence the rendering of the Vulgate, "propter legem tuam." Jerome in his direct translation from the Hebrew has, "cum terribilis sis."

5. A new verse should begin with "*I have waited*."

6. "*From the morning watch*." Hebrew, "my soul (looketh) for the Lord more than watchmen look for the morning, (more

7. Quia apud Dominum misericordia : et copiosa apud eum redemptio.

8. Et ipse redimet Israël, ex omnibus iniquitatibus ejus.

7. Because with the Lord there is mercy : and with him plentiful redemption.

8. And he shall redeem Israel from all his iniquities.

than) watchmen look for the morning." What more beautiful figure could be used to express the longing of the soul for the light and comfort of God's grace than that of the weary sentinel awaiting the dawn of day. A new verse should begin with "*let Israel hope*," etc. From his own personal experience of God's mercy he bids Israel also to hope.

PSALM CXXX.

The title ascribes this psalm to David, but it is more than doubtful if he were its author. According to most critics it is a post-exile composition. He extols humility and trust in God.

PSALMUS CXXX.

1. Canticum graduum David.

DOMINE, non est exaltatum cor meum neque elati sunt oculi mei.

Neque ambulavi in magnis, neque in mirabilibus super me.

2. Si non humiliter sentiebam : sed exaltavi animam meam :

sicut ablactatus est super matre suâ, ita retributio in animâ meâ.

3. Speret Israël in Domino, ex hoc nunc et usque in sæculum.

PSALM CXXX.

A gradual canticle of David.

LORD, my heart is not exalted : nor are my eyes lofty.

Neither have I walked in great matters, nor in wonderful things above me.

2. If I was not humbly minded, but exalted my soul :

As a child that is weaned is towards his mother, so reward in my soul.

3. Let Israel hope in the Lord, from henceforth now and for ever.

1. "*Heart exalted*" and "*eyes lofty*," the sign of pride. "*Great matters*," "*wonderful things*," I have not troubled myself with things above me and too hard for me.

2. "Truly I have stilled and silenced my soul like one weaned by its mother, as a weaned child is my soul within me" (Hebrew). As a weaned child lies upon its mother's breast without crying and craving for the mother's milk, but contented with the thought that she is his mother, so the psalmist's soul, weaned from earthly pleasures, leans on the bosom of God, and is satiated with Him.

PSALM CXXXI.

There is a host of opinions as to what event occasioned this psalm. It is most probable, however, that it was written to commemorate the completion of Solomon's temple either by Solomon himself or by some sacred poet of his time. In support of this

view it may be mentioned that verses 8-10 are practically the conclusion of Solomon's prayer at the dedication of the temple as given in 2 *Par.*, vi., 41, 42. It consists of three strophes. I., 1-9, on this great day, when a lasting home is given to Jehovah, the psalmist naturally dwells upon the steps that led to its accomplishment, the most important of which was David's bringing the Ark to Mount Sion; II., 10-12, may Jehovah keep the promise He made to David; III., 13-18, for He has chosen Sion as His everlasting abode.

PSALMUS CXXXI.

1. Canticum graduum.

MEMENTO, Domine, David, et omnis mansuetudinis ejus:

2. sicut juravit Domino, votum vovit Deo Jacob:

3. Si introïero in tabernaculum domus meæ, si ascendero in lectum strati mei:

4. si dederò somnum oculis meis, et palpebris meis dormitationem:

5. et requiem temporibus meis: donec inveniam locum Domino, tabernaculum Deo Jacob.

6. Ecce audivimus eam in Ephratâ: invenimus eam in campis sylvæ.

7. Introïbimus in tabernaculum ejus: adorabimus in loco, ubi steterunt pedes ejus.

8. Surge, Domine, in requiem tuam, tu et arca sanctificationis tuæ.

PSALM CXXXI.

A gradual canticle.

O LORD, remember David, and all his meekness.

2. How he swore to the Lord, he vowed a vow to the God of Jacob.

3. If I shall enter into the tabernacle of my house: If I shall go up into the bed wherein I lie:

4. If I shall give sleep to my eyes, or slumber to my eye-lids,

5. Or rest to my temples: until I find out a place for the Lord, a tabernacle for the God of Jacob.

6. Behold we have heard of it in Ephrata: we have found it in the fields of the wood.

7. We will go into his tabernacle: we will adore in the place where his feet stood.

8. Arise, O Lord, into thy resting place: thou and the ark, which thou hast sanctified.

3. "*If I shall enter . . . if I shall go,*" i.e., I will not enter . . . I will not go: David's vow.

6. The psalmist records the words of David and gives here the motives which urged him to build the Tabernacle in Sion, viz., that the Ark of God wandered about from place to place. "*Of it,*" i.e., of the Ark being in Ephrata, which stands here either for Ephraim, in which was Silo, the resting-place of the Ark for a long time, or which embraces, as Schegg and Delitzsch think, a large tract around Bethlehem in which was Bethsames, whither the Ark was taken by the Philistines.

7. "*We will go,*" better, "let us go and adore His footstool." A paraphrase of 6-10 would be—we heard that the Ark wandered around from place to place, we went to seek it, we built a resting-place for it in Mount Sion, and as we carried it thither we sang "let us go into His new home, Arise, O Lord into Thy resting-place, let Thy priests," etc.

9. Sacerdotes tui induantur justitiam: et sancti tui exultent.

10. Propter David servum tuum, non avertas faciem Christi tui.

11. Juravit Dominus David veritatem, et non frustrabitur eam: de fructu ventris tui ponam super sedem tuam.

12. Si custodierint filii tui testamentum meum, et testimonia mea hæc, quæ docebo eos:

et filii eorum usque in sæculum, sedebunt super sedem tuam.

13. Quoniam elegit Dominus Sion: elegit eam in habitationem sibi.

14. Hæc requies mea in sæculum sæculi: hic habitabo quoniam elegi eam.

15. Viduam ejus benedicens benedicam: pauperes ejus saturabo panibus.

16. Sacerdotes ejus induam salutari: et sancti ejus exultatione exultabunt.

17. Illuc producam cornu David, paravi lucernam Christo meo.

18. Inimicos ejus induam confusione: super ipsum autem effloreat sanctificatio mea.

9. Let thy priests be clothed with justice: and let thy saints rejoice.

10. For thy servant David's sake, turn not away the face of thy anointed.

11. The Lord hath sworn truth to David, and he will not make it void: of the fruit of thy womb I will set upon thy throne.

12. If thy children will keep my covenant, and these my testimonies which I shall teach them:

Their children also for evermore shall sit upon thy Throne.

13. For the Lord hath chosen Sion: he hath chosen it for his dwelling.

14. This is my rest for ever and ever: here will I dwell for I have chosen it.

15. Blessing I will bless her widow: I will satisfy her poor with bread.

16. I will clothe her priests with salvation: and her saints shall rejoice with exceeding great joy.

17. There will I bring forth a horn to David: I have prepared a lamp for my anointed.

18. His enemies I will clothe with confusion: but upon him shall my sanctification flourish.

10. The psalmist prays that his petitions may not be rejected both on account of David's holy solicitude for the Ark and also on account of the promises made to him. "*Thy anointed*," perhaps Solomon.

11. "*Of the fruit*," from this to the end of verse 12 is God's promise to David.

15. "*Her widow*," literally, her provisions.

16. "*Salvation*," justice or sanctity.

17. "*Bring forth a horn*," literally, "I will make a horn to bud for David," i.e., I will continually give new strength to his house. "*I have prepared*," I will prepare a lamp, i.e., I will make his glory and prosperity shine forth.

18. "*My sanctification*," literally, "on him his crown shall flourish."

PSALM CXXXII.

This short but beautiful psalm contains the praise of brotherly love, the advantages of which are illustrated by two very apt

similitudes—the holy anointing oil, and the dew. We get no hint as to the date or occasion of the psalm.

PSALMUS CXXXII.

1. Canticum Graduum David.
ECCE quàm bonum, et quàm jucundum habitare fratres in unum :

2. sicut unguentum in capite, quod descendit in barbam, barbam Aaron, quod descendit in oram vestimenti ejus :

3. sicut ros Hermon, qui descendit in montem Sion.

Quoniam illic mandavit Dominus benedictionem, et vitam usque in sæculum.

PSALM CXXXII.

A gradual canticle of David.
BEHOLD how good and how pleasant it is for brethren to dwell together in unity :

2. Like the precious ointment on the head, that ran down upon the beard, the beard of Aaron,

Which ran down to the skirt of his garment. 3 as the dew of Hermon, which descendeth upon mount Sion.

For there the Lord hath commanded blessing, and life for evermore.

1. Many things are good which are not pleasant, and *vice versa*, but concord amongst brethren, whether in the civil or religious order, is good and pleasant. St. Augustine says that this verse was the mother of monasteries.

2. The first figure is taken from the oil poured on the High Priest at his consecration. The point of comparison lies not in the precious quality of the oil, but in the fact that it descends and spreads itself through all the parts of the body. As the holy oil made the body of the High Priest one consecrated whole, so doth union and concord among the brethren.

3. The other image by which the blessing of fraternal charity is expressed. Here again it would seem that the point of comparison lies in the fact that the same dew that falls on the large and mighty Hermon falls also on the more insignificant Mount Sion. Others, however, place the comparison in the refreshing or gentle nature of the dew. "*There*," viz., in Sion. He appointed Sion as the centre of the blessing and of the blessing's goal—life for evermore.

PSALM CXXXIII.

Verses 1-2 were the greeting of the congregation to the Priests and Levites who kept watch in the Temple during the night. Verse 3 is the answering blessing of the Priests to the departing congregation. The singular "thee" is used instead of the plural as it was part of the form used by the High Priest in blessing the people and which, apparently, was not allowed to be changed, like many parts of our own liturgy at the present day.

PSALMUS CXXXIII.

1. Canticum graduum.
ECCE nunc benedicite Dominum,
omnes servi Domini :

PSALM CXXXIII.

A gradual canticle.
BEHOLD now bless ye the Lord, all ye servants of the Lord :

qui statis in domo Domini, in atriis domus Dei nostri,

2. in noctibus extollite manus vestras in sancta, et benedicite Dominum.

3. Benedicat te Dominus ex Sion, qui fecit cælum et terram.

Who stand in the house of the Lord, in the courts of the house of our God.

2. In the nights lift up your hands to the holy places, and bless ye the Lord.

3. May the Lord out of Sion bless thee, he that made heaven and earth.

PSALM CXXXIV.

This is composed mostly of excerpts from other psalms, hence it is called a "Mosaic." It was intended, doubtless, for the service of the Temple and consists of an exordium and four strophes. Exordium, 1-4, an invitation to praise Jehovah; 5-7, because He is the great Creator; 8-14, because of the wonderful works He wrought for Israel; 15-18, there is only one true God and idols are vain; 19-21, therefore, praise Jehovah.

PSALMUS CXXXIV.

1. Alleluia.

LAUDE nomen Domini, laudate servi, Dominum.

2. Qui statis in domo Domini, in atriis domus Dei nostri.

3. Laudate Dominum, quia bonus Dominus: psallite nomini ejus, quoniam suave.

4. Quoniam Jacob elegit sibi Dominus, Israël in possessionem sibi.

5. Quia ego cognovi quòd magnus est Dominus, et Deus noster præ omnibus diis.

6. Omnia quaecumque voluit, Dominus fecit in cælo, in terrâ, in mari, et in omnibus abyssis.

7. Educens nubes ab extremo terræ: fulgura in pluviam fecit.

Qui producit ventos de thesauris suis:

8. qui percussit primogenita Ægypti ab homine usque ad pecus.

9. Et misit signa, et prodigia in medio tui, Ægypte: in Pharaonem, et in omnes servos ejus.

10. Qui percussit gentes multas: et occidit reges fortes:

11. Sehon regem Amorrhæorum, et Og regem Basan, et omnia regna Chanaan.

PSALM CXXXIV.

1. Alleluia.

PRaise ye the name of the Lord: O you *his* servants, praise the Lord:

2. You that stand in the house of the Lord, in the courts of the house of our God.

3. Praise ye the Lord, for the Lord is good: sing ye to his name, for it is sweet.

4. For the Lord hath chosen Jacob unto himself: Israel for his own possession.

5. For I have known that the Lord is great, and our God is above all gods.

6. Whatsoever the Lord pleased he hath done, in heaven, in earth, in the sea, and in all the deeps.

7. He bringeth up clouds from the end of the earth: he hath made lightnings for the rain.

He bringeth forth winds out of his stores: 8 He slew the first-born of Egypt from man even unto beast.

9. He sent forth signs and wonders in the midst of thee, O Egypt: upon Pharaoh, and upon all his servants.

10. He smote many nations, and slew mighty kings:

11. Sehon king of the Amorrhites, and Og king of Basan, and all the kingdoms of Chanaan.

7. "*Ends of the earth,*" from the horizon or the sea. "*Lightnings for rain,*" because rain follows lightning.

12. Et dedit terram eorum hæreditatem, hæreditatem Israël populo suo.

13. Domine, nomen tuum in æternum: Domine, memoriale tuum in generationem et generationem.

14. Quia iudicabit Dominus populum suum: et in servis suis deprecabitur.

15. Simulacra gentium argentum, et aurum, opera manuum hominum.

16. Os habent, et non loquentur: oculos habent, et non videbunt.

17. Aures habent, et non audient: neque enim est spiritus in ore ipsorum.

18. Similes illis fiant qui faciunt ea: et omnes, qui confidunt in eis.

19. Domus Israël, benedicite Domino: domus Aaron, benedicite Domino.

20. Domus Levi, benedicite Domino: qui timetis Dominum, benedicite Domino.

21. Benedictus Dominus ex Sion, qui habitat in Jerusalem.

12. And gave their land for an inheritance, for an inheritance to his people Israel.

13. Thy name, O Lord, is for ever: thy memorial, O Lord, unto all generations.

14. For the Lord will judge his people, and will be entreated in favour of his servants.

15. The idols of the Gentiles are silver and gold, the works of men's hands.

16. They have a mouth, but they speak not: they have eyes, but they see not.

17. They have ears, but they hear not: neither is there any breath in their mouths.

18. Let them that make them be like to them: and every one that trusteth in them.

19. Bless the Lord, O house of Israel: bless the Lord, O house of Aaron.

20. Bless the Lord, O house of Levi: you that fear the Lord, bless the Lord.

21. Blessed be the Lord out of Sion, who dwelleth in Jerusalem.

PSALM CXXXV.

This is very little more than a repetition of cxxxiv. The only point that calls for comment is its peculiar construction. The first line in each verse continues the subject of the psalm, the second being a kind of response. The first line was probably sung by the choir, the response being made by the whole congregation, just as in our own litanies.

PSALMSUS CXXXV.

1. Alleluia.

CONFITEMINI Domino quoniam bonus: quoniam in æternum misericordia ejus.

2. Confitemini Deo deorum: quoniam in æternum misericordia ejus.

3. Confitemini Domino dominorum: quoniam in æternum misericordia ejus.

4. Qui facit mirabilia magna solus: quoniam in æternum misericordia ejus.

5. Qui fecit cælos in intellectu: quoniam in æternum misericordia ejus.

6. Qui firmavit terram super aquas: quoniam in æternum misericordia ejus.

PSALM CXXXV.

Alleluia.

PRAISE the Lord, for he is good: for his mercy endureth for ever.

2. Praise ye the God of gods: for his mercy endureth for ever.

3. Praise ye the Lord of lords: for his mercy endureth for ever.

4. Who alone doth great wonders: for his mercy endureth for ever.

5. Who made the heavens in understanding: for his mercy endureth for ever.

6. Who established the earth above the waters: for his mercy endureth for ever.

7. Qui fecit luminaria magna : quoniam in æternum misericordia ejus.

8. Solem in potestatem diei : quoniam in æternum misericordia ejus.

9. Lunam, et stellas in potestatem noctis : quoniam in æternum misericordia ejus.

10. Qui percussit Ægyptum cum primogenitis eorum : quoniam in æternum misericordia ejus.

11. Qui eduxit Israël de medio eorum : quoniam in æternum misericordia ejus.

12. In manu potenti, et brachio excelso : quoniam in æternum misericordia ejus.

13. Qui divisit mare Rubrum in divisiones : quoniam in æternum misericordia ejus.

14. Et eduxit Israël per medium ejus : quoniam in æternum misericordia ejus.

15. Et excussit Pharaonem, et virtutem ejus in mari Rubro : quoniam in æternum misericordia ejus.

16. Qui traduxit populum suum per desertum : quoniam in æternum misericordia ejus.

17. Qui percussit reges magnos : quoniam in æternum misericordia ejus.

18. Et occidit reges fortes : quoniam in æternum misericordia ejus.

19. Sehon regem Amorrhæorum : quoniam in æternum misericordia ejus.

20. Et Og regem Basan : quoniam in æternum misericordia ejus.

21. Et dedit terram eorum hæreditatem : quoniam in æternum misericordia ejus.

22. Hæreditatem Israël servo suo : quoniam in æternum misericordia ejus.

23. Quia in humilitate nostra memor fuit nostri : quoniam in æternum misericordia ejus.

24. Et redemit nos ab inimicis nostris : quoniam in æternum misericordia ejus.

25. Qui dat escam omni carni : quoniam in æternum misericordia ejus.

26. Confitemini Deo cæli : quoniam in æternum misericordia ejus.

Confitemini Domino dominorum : quoniam in æternum misericordia ejus.

7. Who made the great lights : for his mercy endureth for ever.

8. The sun to rule the day : for his mercy endureth for ever.

9. The moon and the stars to rule the night : for his mercy endureth for ever.

10. Who smote Egypt with their first-born : for his mercy endureth for ever.

11. Who brought out Israel from among them : for his mercy endureth for ever.

12. With a mighty hand and with a stretched-out arm : for his mercy endureth for ever.

13. Who divided the Red sea into parts : for his mercy endureth for ever.

14. And brought out Israel through the midst thereof : for his mercy endureth for ever.

15. And overthrew Pharaoh and his host in the Red sea : for his mercy endureth for ever.

16. Who led his people through the desert : for his mercy endureth for ever.

17. Who smote great kings : for his mercy endureth for ever.

18. And slew strong kings : for his mercy endureth for ever.

19. Sehon king of the Amorrhites : for his mercy endureth for ever.

20. And Og king of Basan : for his mercy endureth for ever.

21. And he gave their land for an inheritance : for his mercy endureth for ever.

22. For an inheritance to his servant Israel : for his mercy endureth for ever.

23. For he was mindful of us in our affliction : for his mercy endureth for ever.

24. And he redeemed us from our enemies : for his mercy endureth for ever.

25. Who giveth food to all flesh : for his mercy endureth for ever.

26. Give glory to the God of heaven : for his mercy endureth for ever.

27. Give glory to the Lord of lords : for his mercy endureth for ever.

PSALM CXXXVI.

This beautiful and pathetic psalm expresses the emotions of one of the exiles who "sat and wept by the rivers of Babylon," but has now returned home. It consists of two strophes. I., 1-6,

represents Israel's sorrow during the time of the exile, when her children proudly refused to tune their harps to please the conquering stranger; II., 7-9, invokes God's wrath on the nations that had co-operated in their ruin—Edom and Babylon.

PSALMUS CXXXVI.

Psalmus David, Hieremiæ.

1. SUPER flumina Babylonis, illic sedimus et flevimus : cùm recordaremur Sion :

2. in salicibus in medio ejus, suspendimus organa nostra.

3. Quia illic interrogaverunt nos, qui captivos duxerunt nos, verba canticum :

et qui adduxerunt nos : Hymnum cantate nobis de canticis Sion.

4. Quomodo cantabimus canticum Domini in terrâ alienâ ?

5. si oblitus fuero tui, Jerusalem, oblivioni detur dextera mea.

6. Adhæreat lingua mea faucibus meis, si non meminero tui :

si non proposuero Jerusalem, in principio lætitiæ meæ.

7. Memor esto, Domine, filiorum Edom, in die Jerusalem :

qui dicunt : Exinanite, exinanite usque ad fundamentum in eâ.

8. Filia Babylonis misera : beatus, qui retribuet tibi retributionem tuam, quam retribuisti nobis.

9. Beatus, qui tenebit, et allidet parvulos tuos ad petram.

PSALM CXXXVI.

A psalm of David, for Jeremias.

UPON the rivers of Babylon, there we sat and wept : when we remembered Sion :

2. On the willows in the midst thereof we hung up our instruments.

3. For there they that led us into captivity required of us the words of songs.

And they that carried us away, said : Sing ye to us a hymn of the songs of Sion.

4. How shall we sing the song of the Lord in a strange land ?

5. If I forget thee, O Jerusalem, let my right hand be forgotten.

6. Let my tongue cleave to my jaws, if I do not remember thee :

If I make not Jerusalem the beginning of my joy.

7. Remember, O Lord, the children of Edom, in the day of Jerusalem :

Who say : Rase it, rase it, even to the foundation thereof.

8. O daughter of Babylon, miserable : blessed *shall he be* who shall repay thee thy payment which thou hast paid us.

9. Blessed he that shall take and dash thy little ones against the rock.

1. The title is not genuine. "*Upon the rivers*," better, "beside the rivers." The bank of a river or the sea-shore being the favourite sojourn of those who suffer from deep sorrow.

4. They did not feel justified in singing a holy song in a profane land.

5. "*Be forgotten*," literally, forget ; supply some such words as "its motion" or as the Revised Version, "its cunning."

6. "*Beginning of my joy*," i.e., my chief joy.

7. Translate—"Remember for the children of Edom, the day of Jerusalem," i.e., bear in mind and punish the Edomites for the part they took in the overthrow of Jerusalem. "*Rase it*," etc., the cry of the Edomites against Jerusalem.

8. "*Daughter*," people. "*Miserable*," doomed to destruction, or as others understand it, "laid waste." Jerome, "vastata."

PSALM CXXXVII.

This psalm consists of three strophes. I., 1-3, Jehovah is worthy of adoration because of His goodness and fidelity to His promises; II., 4-6, a prophetic hope that the kings of the earth may praise His greatness, which measures not by human standards; III., 7-8, he hopes that Jehovah will sustain him in the time of danger.

PSALMUS CXXXVII.

I. Ipsi David.

CONFITEBOR tibi, Domine, in toto corde meo : quoniam audisti verba oris mei.

In conspectu angelorum psallam tibi :

2. adorabo ad templum sanctum tuum, et confitebor nomini tuo.

Super misericordià tuà, et veritate tuà : quoniam magnificasti super omne, nomen sanctum tuum.

3. In quacumque die invocavero te, exaudi me : multiplicabis in animà meà virtutem.

4. Confiteantur tibi, Domine, omnes reges terræ : quia audierunt omnia verba oris tui :

5. et content in viis Domini : quoniam magna est gloria Domini.

6. Quoniam excelsus Dominus, et humilia respicit : et alta a longè cognoscit.

PSALM CXXXVII.

For David himself.

I WILL praise thee, O Lord, with my whole heart : for thou hast heard the words of my mouth.

I will sing praise to thee in the sight of the Angels : 2 I will worship towards thy holy temple, and I will give glory to thy name.

For thy mercy, and for thy truth : for thou hast magnified thy holy name above all.

3. In what day soever I shall call upon thee, hear me : thou shalt multiply strength in my soul.

4. May all the kings of the earth give glory to thee : for they have heard all the words of thy mouth.

5. And let them sing in the ways of the Lord : for great is the glory of the Lord.

6. For the Lord is high, and looketh on the low : and the high he knoweth afar off.

1. The latter portion of this verse is not in the Hebrew.

2. "*Angels.*" Hebrew, *Elohim*, which may mean what our translation gives, or, "in the presence of false gods," or, as Maurer has it, "before God," i.e., in the Temple. "*For Thy mercy,*" because of Thy mercy. "*Thou hast magnified,*" etc. Hebrew, "Thou hast magnified Thy word above all Thy name." Jerome, "magnificasti super omne nomen eloquum tuum," which probably means that, to the psalmist, the word or promise of God, surpasses all other manifestations of His truth.

3. The tenses should be past, "in the day I called . . . Thou didst answer me, Thou didst give strength to my soul."

4. "*Words,*" promises.

5. "*In the ways,*" rather, of the ways and acts of Jehovah.

6. "*The low . . . the high,*" the humble and the proud. God is said to look upon the humble, but the proud He knows only at a distance.

7. Si ambulavero in medio tribulationis, vivificabis me : et super iram inimicorum meorum extendisti manum tuam, et salvum me fecit dextera tua.

8. Dominus retribuet pro me : Domine, misericordia tua in sæculum : opera manuum tuarum ne despicias.

7. If I shall walk in the midst of tribulation, thou wilt quicken me : and thou hast stretched forth thy hand against the wrath of my enemies : and thy right hand hath saved me.

8. The Lord will repay for me : thy mercy, O Lord, endureth for ever : O despise not the works of thy hands.

PSALM CXXXVIII.

In no part of the sacred volume are the omniscience and omnipresence of Jehovah so clearly and so dogmatically set forth as here. Man cannot get rid of his Creator ; he is immersed in Him ; in Him he lives, moves, and has his being. It consists of four strophes. I., 1-6, Thou, Jehovah, knowest me perfectly ; II., 7-12, I cannot conceal myself from Thee, go whither I may ; III., 13-18, Thou art my maker, and before I was born Thou didst mark out my destiny ; IV., 19-24, Thou knowest, therefore, how I hate the wicked ; destroy them, but keep me in the path of virtue.

PSALMUS CXXXVIII.

1. In finem, Psalmus David.
DOMINE, probasti me, et cognovisti me :

2. tu cognovisti sessionem meam, et resurrectionem meam.

3. Intellexisti cogitationes meas de longè : semitam meam, et funiculum meum investigasti.

4. Et omnes vias meas prævidisti : quia non est sermo in linguâ meâ.

PSALM CXXXVIII.

1. Unto the end, a psalm of David.
LORD, thou hast proved me, and known me : 2 thou hast known my sitting down, and my rising up.

3. Thou hast understood my thoughts afar off : my path and my line thou hast searched out.

4. And thou hast foreseen all my ways : for there is no speech in my tongue.

1. "*Proved me*," searched me.

2. "*Sitting*," "*rising*," i.e., my whole life. "*Afar off*," either in point of time or space.

3. "*Path and line*," literally, path and bed, i.e., Thou dost sift not only what I do during the day (path), but what I do in the time of repose. Jerome, "*semitam meam et accubationem meam inventilasti*."

4. "*Foreseen*," acquainted with ; there should be a period after "*ways*." "*No speech in my tongue*," meaning either before a word is yet on my tongue, Thou, Jehovah, knowest it altogether, or, there is nothing I say which Thou dost not know. There should be another period after "*things*" (verse 5).

5. Ecce, Domine, tu cognovisti omnia, novissima, et antiqua : tu formasti me, et posuisti super me manum tuam,

6. Mirabilis facta est scientia tua ex me : confortata est, et non potero ad eam.

7. Quò ibo a spiritu tuo ? et quò a facie tuà fugiam ?

8. Si ascendero in cœlum, tu illic es : si descendero in infernum, ades.

9. Si sumpsero pennas meas diluculo, et hab taverò in extremis maris :

10. etenim illuc manus tua deducet me : et tenebit me dextera tua.

11. Et dixi : Forsitan tenebræ conculcabunt me : et nox illuminatio mea in deliciis meis.

12. Quia tenebræ non obscurabuntur a te, et nox sicut dies illuminabitur : sicut tenebræ ejus, ita et lumen ejus.

13. Quia tu possedisti renes meos : suscepisti me de utero matris meæ.

14. Confitebor tibi quia terribiliter magnificatus es : mirabilia opera tua, et anima mea cognoscit nimis.

15. Non est occultatum os meum a te, quod fecisti in occulto : et substantia mea in inferioribus terræ.

5. Behold, O Lord, thou hast known all things, the last and those of old : thou hast formed me, and hast laid thy hand upon me.

6. Thy knowledge is become wonderful to me : it is high, and I cannot reach to it.

7. Whither shall I go from thy spirit ? or whither shall I flee from thy face ?

8. If I ascend into heaven, thou art there : if I descend into hell, thou art present.

9. If I take my wings early in the morning, and dwell in the uttermost parts of the sea :

10. Even there also shall thy hand lead me : and thy right hand shall hold me.

11. And I said : Perhaps darkness shall cover me : and night shall be my light in my pleasures.

12. But darkness shall not be dark to thee, and night shall be light as the day : the darkness thereof, and the light thereof are alike to thee.

13. For thou hast possessed my reins : thou hast protected me from my mother's womb.

14. I will praise thee, for thou art fearfully magnified : wonderful are thy works, and my soul knoweth right well.

15. My bone is not hidden from thee, which thou hast made in secret : and my substance in the lower parts of the earth.

5. "*The last and those of old Thou hast formed me,*" literally, behind and before Thou hast beset me. Jerome, "*retrorsum et ante formasti me.*"

6. Such knowledge as Thou hast of me is marvellous, too high for me to understand.

7. "The Spirit of the Lord filleth the world," Wis., i., 7.

9. Literally, "if I take the wings of the morning."

11. Literally, "and if I should say let nothing but darkness cover me, and the light about me be night."

12. "*Dark,*" too dark.

13. "*Possessed,*" formed. "*Protected,*" "didst weave me," as in *Job*, x., 11 ; the connection is : it is no wonder that nothing in me should be hid from Thee, for Thou, etc.

14. "*Thou art fearfully magnified.*" Hebrew, "that I am fearfully and wonderfully made," i.e., brought into existence under circumstances calculated to excite astonishment.

15. Hebrew, "my frame was not hidden from Thee when I was made in secret, curiously wrought (as) in the lower parts of

16. Imperfectum meum viderunt oculi tui, et in libro tuo omnes scribentur : dies formabuntur, et nemo in eis.

17. Mihi autem nimis honorificati sunt amici tui, Deus : nimis confortatus est principatus eorum.

18. Dinumerabo eos, et super arenam multiplicabuntur : exurrexi, et adhuc sum tecum.

19. Si occideris, Deus, peccatores : viri sanguinum declinate a me :

20. quia dicitis in cogitatione : Accipient in vanitate civitates tuas.

21. Nonne qui oderunt te, Domine, oderam : et super inimicos tuos tabescebam ?

22. Perfecto odio oderam illos : et inimici facti sunt mihi.

23. Proba me, Deus, et scito cor meum : interroga me, et cognosce semitas meas.

24. Et vide, si via iniquitatis in me est : et deduc me in viam æternam.

16. Thy eyes did see my imperfect being, and in thy book all shall be written : days shall be formed, and no one in them.

17. But to me thy friends, O God, are made exceedingly honourable : their principality is exceedingly strengthened.

18. I will number them, and they shall be multiplied above the sand : I rose up and am still with thee.

19. If thou wilt kill the wicked, O God : ye men of blood, depart from me :

20. Because you say in thought : They shall receive thy cities in vain.

21. Have I not hated them, O Lord, that hated thee : and pined away because of thy enemies ?

22. I have hated them with a perfect hatred : and they are become enemies to me.

23. Prove me, O God, and know my heart : examine me, and know my paths.

24. And see if there be in me the way of iniquity : and lead me in the eternal way.

the earth." The idea the psalmist wishes to bring out is that man was known to God in the very first stages of his being.

16. "Thine eyes did behold me when an embryo, and in Thy book were they all (the various elements of the embryo) written, from day to day they shall be formed, nor was there one of them then in existence." Another exposition is, "Thine eyes, etc., and in Thy book were they all written, viz., the days which were ordered (by Providence) when as yet there was none of them in actual existence."

17. Badly translated. "But to me, O God, how difficult of understanding are Thy thoughts, how great is their sum."

18. "*Will number them*," literally, if I should count them, viz., the great works of God in his regard. "*Rose up*," literally, "I awake," waking or watching his thought is God.

19. The change here is very abrupt. The connection seems to be—and this great God, so wonderful in His works, is hated and blasphemed by many. The psalmist is indignant at the idea, and turns against God's enemies and his, not from any personal dislike, but because his cause and God's are identified.

20. Literally, "they who mention Thee craftily, speak deceitfully—Thy enemies."

22. "*Perfect*," utmost.

23. "*My paths*," my thoughts.

24. "*Eternal way*," the one true way that leads to God.

PSALM CXXXIX.

The psalmist complains of the calumnies and snares of his enemies. He solaces himself with the hope that God will not only defend him but will also destroy his enemies. It consists of three strophes:—2-4, the exordium; 5-12, the body of the psalm; 13-14, conclusion.

PSALMUS CXXXIX.

1. In finem, Psalmus David.
2. **ERIPÉ** me, Domine, ab homine malo: a viro iniquo eripe me.

3. Qui cogitaverunt iniquitates in corde: totâ die constituebant prælia.

4. Acuerunt linguas suas sicut serpentis: venenum aspidum sub labiis eorum.

5. Custodi me, Domine, de manu peccatoris: et ab hominibus iniquis eripe me.

Qui cogitaverunt supplantare gressus meos:

6. absconderunt superbi laqueum mihi:

et funes extenderunt in laqueum: juxta iter scandalum posuerunt mihi.

7. Dixi Domino: Deus meus es tu: exaudi, Domine, vocem deprecationis meæ.

8. Domine, Domine, virtus salutis meæ: obumbrâsti super caput meum in die belli.

9. Ne tradas me, Domine, a desiderio meo peccatori: cogitaverunt contra me, ne derelinquas me, ne fortè exaltentur.

10. Caput circuitus eorum: labor laborum ipsorum operiet eos.

PSALM CXXXIX.

1. Unto the end, a psalm of David.

2. **DELIVER** me, O Lord, from the evil man: rescue me from the unjust man.

3. Who have devised iniquities in their hearts: all the day long they designed battles.

4. They have sharpened their tongues like a serpent: the venom of asps is under their lips.

5. Keep me, O Lord, from the hand of the wicked: and from unjust men deliver me.

Who have proposed to supplant my steps: 6 the proud have hidden a net for me.

And they have stretched out cords for a snare: they have laid for me a stumbling-block by the way side.

7. I said to the Lord: Thou art my God: hear, O Lord, the voice of my supplication.

8. O Lord, Lord, the strength of my salvation: thou hast overshadowed my head in the day of battle.

9. Give me not up, O Lord, from my desire to the wicked: they have plotted against me; do not thou forsake me, lest they should triumph.

10. The head of them compassing me about: the labour of their lips shall overwhelm them.

3. "*Designed*," literally, stirred up.

5. "*Supplant my steps*," take my feet from under me.

6. "*Stumbling-block*," a trap; these images occur frequently in the psalms.

8. "*Overshadowed*," i.e., covered it with a helmet.

9. Hebrew, "grant not, O Jehovah, the desires of the wicked, do not allow his plan to prosper that they may not be exalted."

10. Let the mischief of their own lips fall on the heads of those who surround me.

11. Cadent super eos carbones, in ignem dejicies eos: in miseriis non subsistent.

12. Vir linguosus non dirigetur in terrâ: virum injustum mala capient in interitu.

13. Cognovi quia faciet Dominus judicium inopis: et vindictam pauperum.

14. Verumtamen justi confitebuntur nomini tuo: et habitabunt recti cum vultu tuo.

11. Burning coals shall fall upon them; thou wilt cast them down into the fire: in miseries they shall not be able to stand.

12. A man full of tongue shall not be established in the earth: evils shall catch the unjust man unto destruction.

13. I know that the Lord will do justice to the needy, and will revenge the poor.

14. But as for the just, they shall give glory to thy name: and the upright shall dwell with thy countenance.

11. "*In miseries*," into abysses out of which they cannot rise.

12. "*Full of tongue*," i.e., of evil speech.

14. "*With Thy countenance*," in Thy presence, so as to avail themselves of Thy help.

PSALM CXL.

This consists of three strophes. I., 1-4, the psalmist prays for deliverance from the dangers that assail him, and asks to be delivered from the temptation of going into the camp of those who work iniquity; II., 5-7, he meditates on the motives which ought to fortify him against such temptations; III., 8-10, he prays that Jehovah may bring his hopes to a happy issue. Parts of the psalm are very difficult, as the allusions are very obscure, and the connection is traced with difficulty.

PSALMUS CXL.

1. Psalmus David.

DOMINE, clamavi ad te, exaudi me: intende voci meæ, cum clamavero ad te.

2. Dirigatur oratio mea sicut incensum in conspectu tuo: elevatio manuum mearum sacrificium vespertinum.

PSALM CXL.

A psalm of David.

I HAVE cried to thee, O Lord, hear me: hearken to my voice, when I cry to thee.

2. Let my prayer be directed as incense in thy sight; the lifting up of my hands, as evening sacrifice.

2. "*Incense . . . evening sacrifice*." Every morning and evening a lamb was offered in sacrifice at the Temple. In addition, however, to the sacrifice of the lamb, there was offered incense in the morning, and oil and frankincense in the evening. The two, therefore, stand for the morning and evening sacrifice, and the sense is: let my daily prayer be as acceptable to Thee as the sacrifices Thou hast commanded to be offered.

3. Pone, Domine, custodiam ori meo : et ostium circumstantiæ labiis meis.

4. Non declines cor meum in verba malitiæ, ad excusandas excusationes in peccatis.

Cum hominibus operantibus iniquitatem : et non communicabo cum electis eorum.

5. Corripiet me justus in misericordiâ, et increpabit me : oleum autem peccatoris non impinguet caput meum.

Quoniam adhuc et oratio mea in beneplacitis eorum :

6. absorpti sunt juncti petræ judices eorum.

Audient verba mea quoniam potuerunt :

7. sicut crassitudo terræ erupta est super terram.

Dissipata sunt ossa nostra secus infernum :

8. quia ad te, Domine, Domine oculi mei : in te speravi, non auferas animam meam.

9. Custodi me a laqueo, quem statuerunt mihi : et a scandalis operantium iniquitatem.

10. Cadent in reticulo ejus peccatores : singulariter sum ego donec transeam.

3. Set a watch, O Lord, before my mouth : and a door round about my lips.

4. Incline not my heart to evil words ; to make excuses in sins.

With men that work iniquity : and I will not communicate with the choicest of them

5. The just man shall correct me in mercy, and shall reprove me : but let not the oil of the sinner fatten my head.

For my prayer also *shall still be* against the things with which they are well pleased : 6 their judges falling upon the rock have been swallowed up.

They shall hear my words, for they have prevailed : 7 as when the thickness of the earth is broken up upon the ground :

Our bones are scattered by the side of hell. 8 But to thee, O Lord, Lord, are my eyes : in thee have I put my trust, take not away my soul.

9. Keep me from the snare, which they have laid for me, and from the stumbling-blocks of them that work iniquity.

10. The wicked shall fall in his net : I am alone until I pass.

3. Here he prays against sins of word, in verse 4 against sins of deed ; literally, "place a protection on the door of my lips."

4. Hebrew, "incline not my heart to evil things, to do wicked things impiously with men who work iniquity, and let me not taste of their delights." Jerome, the same.

5. The meaning of this obscure verse, as far as I can make out, is this, "let the righteous man strike me in love and rebuke me, such oil upon the head let not my head refuse, but still I meet their wickedness in prayer," *i.e.*, I will receive with pleasure the rebukes of the good, and I will avail myself of prayer as a shield against wickedness.

6. "*Have prevailed*," literally, are sweet. The sense is—when the leaders of this insurrection against me shall meet the death they deserve, their followers shall hear me singing the sweet praises of Him who has given me victory.

7. Hebrew, "as when one furroweth and cleaveth the earth so," etc., as the ploughman makes long series of furrows so our bones are scattered—victims of death or the grave.

10. "*I am alone*," literally, "whilst I altogether escape."

PSALM CXLI.

This is the last of the psalms that refer to David's persecution by Saul. It describes his feelings in the cave either at Adullam or Engeddi. Two strophes:—2-5, a prayer; 6-8, hope of deliverance.

PSALMUS CXLI.

1. Intellectus David,
cùm esset in speluncâ, oratio.
2. VOCE meâ ad Dominum clamavi :
voce mea ad Dominum deprecatus
sum :
3. effundo in conspectu ejus orationem
meam, et tribulationem meam
ante ipsum pronuntio.
4. In deficiendo ex me spiritum
meum, et tu cognovisti semitas meas.
In viâ hac, quâ ambulabam, ab-
sconderunt laqueum mihi.
5. Considerabam ad dexteram, et
videbam : et non erat qui cognosceret
me.
Periit fuga a me, et non est qui re-
quirat animam meam.
6. Clamavi ad te, Domine, dixi :
Tu es spes mea, portio mea in terrâ
viventium.
7. Intende ad deprecationem meam :
quia humiliatus sum nimis.
Libera me a persequentibus me : quia
confortati sunt super me.
8. Educ de custodiâ animam meam
ad confitendum nomini tuo : me ex-
pectant justî, donec retribuas mihi.

PSALM CXLI.

1. Of understanding for David. A
prayer when he was in the cave.
2. I CRIED to the Lord with my
voice : with my voice I made sup-
plication to the Lord.
3. In his sight I pour out my
prayer, and before him I declare my
trouble.
4. When my spirit failed me, then
thou knewest my paths.
In this way wherein I walked, they
have hidden a snare for me.
5. I looked on my right hand, and
beheld : and there was no one that
would know me.
Flight hath failed me : and there
is no one that hath regard to my soul.
6. I cried to thee, O Lord ; I said :
Thou art my hope, my portion in the
land of the living.
7. Attend to my supplication : for
I am brought very low.
Deliver me from my persecutors ;
for they are stronger than I.
8. Bring my soul out of prison,
that I may praise thy name : the just
wait for me, until thou reward me.

4. "*Failed me*," gets dark, enshrouded, when all is darkness within, his one comfort is that Jehovah knows his paths.

5. "*Looked . . . beheld*," literally, look and behold. "*Hath regard*," cared for.

8. "*Prison*," the cave. "*The just*," etc., the expression may also mean, the just surround me (in congratulation) because Thou hast been bountiful to me.

PSALM CXLII.

The last of the penitential psalms. The Hebrew title ascribes it to David, and some of the Septuagint copies add moreover that it was composed by him in reference to his flight from Absalom.

It consists of two parts—1-6, the complaint; 7-12, a prayer based on this complaint.

PSALMUS CXLII.

1. Psalmus David,
quando persequeretur eum Absalom
filius ejus.

DOMINE, exaudi orationem meam:
auribus percipe obsecrationem meam
in veritate tuâ: exaudi me in tuâ
justitiâ.

2. Et non intres in iudicium cum
servo tuo: quia non justificabitur in
conspectu tuo omnis vivens.

3. Quia persecutus est inimicus ani-
mam meam: humiliavit in terrâ vitam
meam.

Collocavit me in obscuris sicut mor-
tuos sæculi:

4. et anxius est super me spiritus
meus, in me turbatum est cor meum.

5. Memor fui dierum antiquorum,
meditatus sum in omnibus operibus
tuis: in factis manuum tuarum medi-
tabar.

6. Expandi manus meas ad te:
anima mea sicut terra sine aqua
tibi:

7. velociter exaudi me, Domine:
defecit spiritus meus.

Non avertas faciem tuam a me: et
similis ero descendentibus in lacum.

8. Auditam fac mihi mane miseri-
cordiam tuam: quia in te speravi.

Notam fac mihi viam, in quâ am-
bulam: quia ad te levavi animam
meam.

9. Eripe me de inimicis meis, Do-
mine, ad te confugi:

10. doce me facere voluntatem tuam,
quia Deus meus es tu.

Spiritus tuus bonus deducet me in
terram rectam:

11. propter nomen tuum, Domine,
vivificabis me in aequitate tuâ.

PSALM CXLII.

1. A psalm of David, when his
son Absalom pursued him.

HEAR, O Lord, my prayer: give
ear to my supplication in thy truth:
hear me in thy justice.

2. And enter not into judgment
with thy servant: for in thy sight
no man living shall be justified.

3. For the enemy hath persecuted
my soul: he hath brought down my
life to the earth.

He hath made me to dwell in dark-
ness as those that have been dead of
old: 4 and my spirit is in anguish
within me: my heart within me is
troubled.

5. I remembered the days of old. I
meditated on all thy works: I medi-
tated upon the works of thy hands.

6. I stretched forth my hands to
thee: my soul is as earth without
water unto thee.

7. Hear me speedily, O Lord, my
spirit hath fainted away.

Turn not away thy face from me,
lest I be like unto them that go down
into the pit.

8. Cause me to hear thy mercy in
the morning; for in thee have I
hoped.

Make the way known to me, wherein
I should walk: for I have lifted up
my soul to thee.

9. Deliver me from my enemies, O
Lord, to thee have I fled: 10 teach
me to do thy will, for thou art my
God.

Thy good spirit shall lead me into
the right land: 11 for thy name's
sake, O Lord, thou wilt quicken me in
thy justice.

1. "*Justice*," here the attribute by which God vindicates the innocent.

2. "*Judgment*," the justice of a strict judge.

3. "*Dead*," those that shall not come back again to this world.

6. My soul thirsts after Thee as the dry land thirsts for the showers.

8. "*In the morning*," early, soon.

Educes de tribulatione animam meam :

12. et in misericordiâ tuâ disperdes inimicos meos.

Et perdes omnes qui tribulant animam meam : quoniam ego servus tuus sum.

Thou wilt bring my soul out of trouble : 12 and in thy mercy thou wilt destroy my enemies.

And thou wilt cut off all them that afflict my soul : for I am thy servant.

PSALM CXLIII.

Up to verse 12 this psalm consists of quotations from David's earlier compositions; verses 12-15 are original. In it David thanks Jehovah for beholding him in his misery, poor and miserable though he be (1-4); 5-15, he asks to be delivered from his enemies and returns thanks as if the grace were already bestowed.

PSALMUS CXLIII.

1. Psalmus David, adversus Goliath. BENEDICTUS Dominus Deus meus, qui docet manus meas ad prælium, et digitos meos ad bellum.

2. Misericordia mea, et refugium meum : susceptor meus, et liberator meus :

protector meus, et in ipso speravi : qui subdit populum meum sub me.

3. Domine, quid est homo, quia innotuisti ei? aut filius hominis, quia reputas eum?

4. Homo vanitati similis factus est : dies ejus sicut umbra prætereunt.

5. Domine, inclina cælos tuos, et descende : tange montes, et fumigabunt.

6. Fulgura coruscationem, et dissipabis eos : emitte sagittas tuas, et conturbabis eos.

7. Emitte manum tuam de alto, eripe me, et libera me de aquis multis : de manu filiorum alienorum.

8. Quorum os locutum est vanitatem : et dextera eorum, dextera iniquitatis.

PSALM CXLIII.

A psalm of David against Goliath.

BLESSED be the Lord my God, who teacheth my hands to fight, and my fingers to war.

2. My mercy, and my refuge : my support, and my deliverer :

My protector, and I have hoped in him : who subdueth my people under me.

3. Lord, what is man, that thou art made known to him? or the son of man, that thou makest account of him?

4. Man is like to vanity : his days pass away like a shadow.

5. Lord, bow down thy heavens and descend : touch the mountains, and they shall smoke.

6. Send forth lightning, and thou shalt scatter them : shoot out thy arrows, and thou shalt trouble them.

7. Put forth thy hand from on high, take me out, and deliver me from many waters : from the hand of strange children :

8. Whose mouth hath spoken vanity : and their right hand is the right hand of iniquity.

3. "*Made known*," literally, that Thou takest notice of him.

4. "*Vanity*," literally, a breath.

5. The psalmist here prays that Jehovah may come to inflict judgment on his foes.

9. Deus, canticum novum cantabo tibi: in psalterio decachordo psallam tibi.

10. Qui das salutem regibus, qui redemisti David servum tuum de vanitatem: et dextera eorum, dextera iniquitatis:

11. eripe me.

Et erue me de manu filiorum alienorum, quorum os locutum est vanitatem: et dextera eorum, dextera iniquitatis:

12. quorum filii, sicut novellæ plantationis in juventute suâ.

Filiæ eorum compositæ: circumornatæ ut similitudo templi.

13. Promptuaria eorum plena, eructantia ex hoc in illud.

Oves eorum fœtosæ, abundantes in egressibus suis:

14. boves eorum crassæ.

Non est ruina maceriæ, neque transitus: neque clamor in plateis eorum.

15. Beatum dixerunt populum, cui hæc sunt: beatus populus, cujus Dominus Deus ejus.

9. To thee, O God, I will sing a new canticle: on the psaltery *and* an instrument of ten strings I will sing praises to thee.

10. Who givest salvation to kings: who hast redeemed thy servant David from the malicious sword: 11 deliver me,

And rescue me out of the hand of strange children; whose mouth hath spoken vanity: and their right hand is the right hand of iniquity:

12. Whose sons are as new plants in their youth.

Their daughters decked out, adorned round about after the similitude of a temple:

13. Their storehouses full, flowing out of this into that.

Their sheep fruitful in young, abounding in their goings forth: 14 their oxen fat.

There is no breach of wall, nor passage, nor crying out in their streets.

15. They have called the people happy, that hath these things: *but* happy is that people whose God is the Lord.

9. He promises to sing a new canticle in thanksgiving for the new deliverance, which he looks upon as already given.

12-15. Describes the prosperity of the Jewish nation, which was the envy of the strangers. The pronoun "*their*" in all three verses should be "*our*."

13. "*Flowing*," etc., abounding in every kind of provision.

14. "*Passage*," no going out to war or captivity—a picture of perfect peace.

15. "*They have called*," blessed is the nation whose case is thus, but more blessed is the nation whose God is Jehovah.

PSALM CXLIV.

This is the last of the alphabetical psalms. As in many other instances, however, so here, the acrostic arrangement is not perfectly carried out. It is the only psalm in the whole collection that is called a *tehillah*, though the plural of the word *tehillim*

is the name given to the entire psalter. It is a grand hymn of praise to the power, justice, and mercy which Jehovah exercises in behalf of His creatures, especially the afflicted.

PSALMUS CXLIV.

1. Laudatio ipsi David.

EXALTABO te, Deus meus rex : et benedicam nomini tuo in sæculum, et in sæculum sæculi.

2. Per singulos dies benedicam tibi : et laudabo nomen tuum in sæculum, et in sæculum sæculi.

3. Magnus Dominus et laudabilis nimis : et magnitudinis ejus non est finis.

4. Generatio et generatio laudabit opera tua : et potentiam tuam pronuntiabunt.

5. Magnificentiam gloriæ sanctitatis tuæ loquentur : et mirabilia tua narrabunt.

6. Et virtutem terribilium tuorum dicent : et magnitudinem tuam narrabunt.

7. Memoriam abundantiae suavitatis tuæ eructabunt : et justitiâ tuâ exultabunt.

8. Miserator et misericors Dominus : patiens, et multum misericors.

9. Suavis Dominus universis : et miserationes ejus super omnia opera ejus.

10. Confiteantur tibi, Domine, omnia opera tua : et sancti tui benedicant tibi.

11. Gloriam regni tui dicent : et potentiam tuam loquentur :

12. ut notam faciant filiis hominum potentiam tuam : et gloriam magnificentiae regni tui.

13. Regnum tuum regnum omnium sæculorum : et dominatio tua in omni generatione et generationem.

Fidelis Dominus in omnibus verbis suis : et sanctus in omnibus operibus suis.

14. Allevat Dominus omnes, qui corruunt : et erigit omnes elisos.

PSALM CXLIV.

Praise, for David himself.

I WILL extol thee, O God my king : and I will bless thy name for ever, yea for ever and ever.

2. Every day will I bless thee : and I will praise thy name for ever, yea for ever and ever.

3. Great is the Lord, and greatly to be praised : and of his greatness there is no end.

4. Generation and generation shall praise thy works : and they shall declare thy power.

5. They shall speak of the magnificence of the glory of thy holiness : and shall tell thy wondrous works.

6. And they shall speak of the might of thy terrible acts : and shall declare thy greatness.

7. They shall publish the memory of the abundance of thy sweetness : and shall rejoice in thy justice.

8. The Lord is gracious and merciful, patient and plenteous in mercy.

9. The Lord is sweet to all : and his tender mercies are over all his works.

10. Let all thy works, O Lord, praise thee : and let thy saints bless thee.

11. They shall speak of the glory of thy kingdom : and shall tell of thy power :

12. To make thy might known to the sons of men : and the glory of the magnificence of thy kingdom.

13. Thy kingdom is a kingdom of all ages : and thy dominion endureth throughout all generations.

The Lord is faithful in all his words : and holy in all his works.

14. The Lord lifteth up all that fall : and setteth up all that are cast down.

5. "*They shall speak.*" Hebrew, I will meditate.

6. "*Shall declare,*" I shall declare.

13. "*The Lord is faithful,*" etc., this is most probably an interpolation; none of the ancient versions, except the Syriac and Septuagint recognise it.

15. Oculi omnium in te sperant, Domine: et tu das escam illorum in tempore opportuno.

16. Aperis tu manum tuam: et imple omne animal benedictione.

17. Justus Dominus in omnibus viis suis: et sanctus in omnibus operibus suis.

18. Prope est Dominus omnibus invocantibus eum: omnibus invocantibus eum in veritate.

19. Voluntatem timentium se faciet, et deprecationem eorum exaudiet: et salvos faciet eos.

20. Custodit Dominus omnes diligentes se: et omnes peccatores disperdet.

21. Laudationem Domini loquetur os meum: et benedicat omnis caro nomini sancto ejus in sæculum, et in sæculum sæculi.

15. The eyes of all hope in thee, O Lord: and thou givest them meat in due season.

16. Thou openest thy hand, and fillest with blessing every living creature.

17. The Lord is just in all his ways: and holy in all his works.

18. The Lord is nigh unto all them that call upon him: to all that call upon him in truth.

19. He will do the will of them that fear him: and he will hear their prayer, and save them.

20. The Lord keepeth all them that love him: but all the wicked he will destroy.

21. My mouth shall speak the praise of the Lord: and let all flesh bless his holy name for ever, yea for ever and ever.

PSALM CXLV.

This begins the last series of Alleluia psalms. It is probably a post-exile composition. Two strophes. I., 1-5, not in kings or princes but in Jehovah ought man to place his hope; II., 6-10, he inculcates this exhortation by showing forth the attributes of Jehovah, and the eternity of the kingdom He prepares for those who hope in Him.

PSALMUS CXLV.

1. Alleluia, Aggæi, et Zachariæ.

2. LAUDA, anima mea, Dominum. laudabo Dominum in vitâ meâ, psallam Deo meo quamdiu fuero.

Nolite confidere in principibus:

3. in filiis hominum, in quibus non est salus.

4. Exhibet spiritus ejus, et revertetur in terram suam: in illâ die peribunt omnes cogitationes eorum.

5. Beatus, cujus Deus Jacob adjutor ejus, spes ejus in Domino Deo ipsius:

6. qui fecit cælum et terram, mare, et omnia, quæ in eis sunt.

PSALM CXLV.

1. Alleluia, of Aggeus and Zacharias.

2. PRAISE the Lord, O my soul, in my life I will praise the Lord: I will sing to my God as long as I shall be.

Put not your trust in princes: 3 in the children of men, in whom there is no salvation.

4. His spirit shall go forth, and he shall return into his earth: in that day all their thoughts shall perish.

5. Blessed is he who hath the God of Jacob for his helper, whose hope is in the Lord his God: 6 who made heaven and earth, the sea, and all things that are in them.

3. "*Children of men*," literally, son of man.

4. "*Shall go forth*," i.e., from his body, and with death all his plans end.

7. Qui custodit veritatem in sæculum, facit iudicium injuriam patientibus : dat escam esurientibus.

Dominus solvit compeditos :

8. Dominus illuminat cæcos.

Dominus erigit elisos, Dominus diligit justos.

9. Dominus custodit advenas, pupillum, et viduam suscipiet : et vias peccatorum disperdet.

10. Regnabit Dominus in sæcula, Deus tuus, Sion, in generationem et generationem.

7. Who keepeth truth for ever : who executeth judgment for them that suffer wrong : who giveth food to the hungry.

The Lord looseth them that are fettered : 8 the Lord enlighteneth the blind.

The Lord lifteth up them that are cast down : the Lord loveth the just.

9. The Lord keepeth the strangers, he will support the fatherless and the widow : and the ways of sinners he will destroy.

10. The Lord shall reign for ever : thy God, O Sion, unto generation and generation.

7-9. The psalmist gives the reason why Jehovah is to be trusted—He is so different from earthly rulers.

9. The first clause of this verse is quaintly and beautifully called by Bakius, God's trefoil, a flower not found elsewhere in the Psalter—strangers, fatherless, widows.

PSALM CXLVI.

Like the preceding (cxlv.) and subsequent psalms, this was doubtless intended for divine service in the second Temple. Many critics suggest, and with a good show of reason, that it was composed for the dedication of the wall of Jerusalem.

PSALMUS CXLVI.

1. Alleluia.

LAUDATE Dominum quoniam bonus est psalmus : Deo nostro sit jucunda, decoraque laudatio.

2. Ædificans Jerusalem Dominus : dispersiones Israëlitis congregabit.

3. Qui sanat contritos corde : et alligat contritiones eorum.

4. Qui numerat multitudinem stellarum : et omnibus eis nomina vocat.

5. Magnus Dominus noster, et magna virtus ejus : et sapientiæ ejus non est numerus.

6. Suscipiens mansuetos Dominus : humilians autem peccatores usque ad terram.

7. Præcinite Domino in confessione : psallite Deo nostro in citharâ.

PSALM CXLVI.

Alleluia.

PRAISE ye the Lord, because psalm is good : to our God be joyful and comely praise.

2. The Lord buildeth up Jerusalem : he will gather together the dispersed of Israel.

3. Who healeth the broken of heart, and bindeth up their bruises.

4. Who telleth the number of the stars : and calleth them all by their names.

5. Great is our Lord, and great is his power : and of his wisdom there is no number.

6. The Lord lifteth up the meek : and bringeth the wicked down even to the ground.

7. Sing ye to the Lord with praise : sing to our God upon the harp.

2. "*Will gather,*" gathereth (present time).

8. Qui operit cœlum nubibus: et parat terræ pluviam.

Qui producit in montibus fœnum: et herbam servituti hominum.

9. Qui dat jumentis escam ipsorum: et pullis corvorum invocantibus eum.

10. Non in fortitudine equi voluntatem habebit: nec in tibiis viri beneplacitum erit ei.

11. Beneplacitum est Domino super timentes eum: et in eis, qui sperant super misericordiâ ejus.

8. Who covereth the heaven with clouds: and prepareth rain for the earth.

Who maketh grass to grow on the mountains, and herbs for the service of men.

9. Who giveth to beasts their food: and to the young ravens that call upon him.

10. He shall not delight in the strength of the horse: nor take pleasure in the legs of a man.

11. The Lord taketh pleasure in them that fear him: and in them that hope in his mercy.

8. "*Herbs for the service of men.*" Not in the Hebrew.

PSALM CXLVII.

The Septuagint and the versions which follow it begin a new psalm here, but in the Hebrew it is one.

PSALMUS CXLVII.

Alleluia.

12. LAUDA, Jerusalem, Dominum: lauda Deum tuum, Sion.

13. Quoniam confortavit seras portarum tuarum: benedixit filiis tuis in te.

14. Qui posuit fines tuos pacem: et adipe frumenti satiat te.

15. Qui emittit eloquium suum terræ: velociter currit sermo ejus.

16. Qui dat nivem sicut lanam: nebulam sicut cinerem spargit.

17. Mittit crystallum suum sicut buccellas: ante faciem frigoris ejus quis sustinebit?

18. Emittet verbum suum, et liquefaciet ea: flabit spiritus ejus, et fluent aquæ.

19. Qui annuntiat verbum suum Jacob: justitias, et judicia sua Israël.

PSALM CXLVII.

Alleluia.

12. PRAISE the Lord, O Jerusalem: praise thy God, O Sion.

13. Because he hath strengthened the bolts of thy gates, he hath blessed thy children within thee.

14. Who hath placed peace in thy borders: and filleth thee with the fat of corn.

15. Who sendeth forth his speech to the earth: his word runneth swiftly.

16. Who giveth snow like wool: scattereth mists like ashes.

17. He sendeth his crystal like morsels: who shall stand before the face of his cold?

18. He shall send out his word, and shall melt them: his wind shall blow, and the waters shall run.

19. Who declareth his word to Jacob: his justices and his judgments to Israel.

16. "*Mists,*" literally, hoar-frost. Jerome, "*pruinam.*" Note the frequent reference, in these later psalms, to the power and providence of God.

19-20. God maketh His sun to rise on the just and the unjust, and raineth on the good and bad alike, but to Israel He committed His revelation.

20. Non fecit taliter omni nationi :
et judicia sua non manifestavit eis.
Alleluia.

20. He hath not done in like man-
ner to every nation : and his judg-
ments he hath not made manifest to
them. Alleluia.

PSALM CXLVIII.

When St. John saw the King of Glory on His throne, He heard all the angels and all the creatures in Heaven, earth, and sea singing together a hymn to His honour. Such another choir we find here exhorted to praise the great Jehovah. The song is to begin in Heaven (1-6) and the strain thus commenced by the celestial choir is to be taken up and echoed back by the creatures of earth, animate and inanimate (7-12), and especially by God's chosen ones (verse 14).

PSALMUS CXLVIII.

1. Alleluia.

LAUDE Dominum de cœlis : lau-
date eum in excelsis.

2. Laudate eum, omnes angeli ejus :
laudate eum, omnes virtutes ejus.

3. Laudate eum, sol et luna : lau-
date eum, omnes stellæ, et lumen.

4. Laudate eum, cœli cœlorum : et
aquæ omnes, quæ super cœlos sunt,

5. laudent nomen Domini.

Quia ipse dixit, et facta sunt : ipse
mandavit, et creata sunt.

6. Statuit ea in æternum, et in sæ-
culum sæculi : præceptum posuit, et
non præteribit.

7. Laudate Dominum de terrâ, dra-
cones, et omnes abyssi.

8. Ignis, grando, nix, glacies, spiri-
tus procellarum : quæ faciunt verbum
ejus :

9. montes, et omnes colles : ligna
fructifera, et omnes cedri.

10. Bestiæ, et universa pecora : ser-
pentes, et volucres pennatæ :

PSALM CXLVIII.

Alleluia.

PRAISE ye the Lord from the
heavens : praise ye him in the high
places.

2. Praise ye him, all his Angels :
praise ye him, all his hosts.

3. Praise ye him, O sun and moon :
praise him, all ye stars and light.

4. Praise him, ye heavens of
heavens : and let all the waters that
are above the heavens 5 praise the
name of the Lord.

For he spoke, and they were made :
he commanded, and they were
created.

6. He hath established them for
ever, and for ages of ages : he hath
made a decree, and it shall not pass
away.

7. Praise the Lord from the earth,
ye dragons, and all ye deeps.

8. Fire, hail, snow, ice, stormy
winds, which fulfil his word.

9. Mountains and all hills, fruitful
trees and all cedars.

10. Beasts and all cattle : serpents
and feathered fowls.

1. "*Heavens*," embraces not only angels but sun and moon, etc.

2. "*Hosts*," the angels.

4. "*Heavens of heavens*," highest heavens.

6. "*It shall not pass*," literally, "none of them violate it."

8. "*Fire*," lightning.

11. reges terræ, et omnes populi : principes, et omnes judices terræ.

12. Juvenes, et virgines : senes cum junioribus laudent nomen Domini :

13. quia exaltatum est nomen ejus solius.

14. Confessio ejus super cælum, et terram : et exaltavit cornu populi sui.

Hymnus omnibus sanctis ejus : filiis Israël, populo appropinquantī sibi. Alleluia.

11. Kings of the earth, and all people : princes and all judges of the earth.

12. Young men and maidens : let the old with the younger, praise the name of the Lord : 13 for his name alone is exalted.

14. The praise of him is above heaven and earth : and he hath exalted the horn of his people.

A hymn to all his saints : to the children of Israel, a people approaching to him. Alleluia.

11-12. Man, the lord of creation, is mentioned last, as in Genesis.

14. "*Hymn*," an object of praise. "*Approaching him*," i.e., consecrated to Him as a holy nation.

PSALM CXLIX.

Being a post-exile composition, this psalm enshrines the feelings which must naturally have been uppermost in the people's hearts at this auspicious time. The deliverance from captivity, and restoration to their native land must have been, to Jews of a lively faith, not only a proof that God was mindful of His people, but a pledge that a bright future was in store for them, and hence we find that nearly all the post-exile psalms breathe a spirit of joy and hope.

PSALMUS CXLIX.

1. Alleluia.

CANTATE Domino canticum novum : laus ejus in ecclesiā sanctorum.

2. Lætetur Israël in eo, qui fecit eum : et filii Sion exultent in rege suo.

3. Laudent nomen ejus in choro : in tympano, et psalterio psallant ei :

4. quia beneplacitum est Domino in populo suo : et exaltabit mansuetos in salutem.

PSALM CXLIX.

Alleluia.

SING ye to the Lord a new canticle : let his praise be in the church of the saints.

2. Let Israel rejoice in him that made him : and let the children of Sion be joyful in their king.

3. Let them praise his name in choir : let them sing to him with the timbrel and the psaltery.

4. For the Lord is well pleased with his people : and he will exalt the meek unto salvation.

1. "*Church of the saints*," congregation of the pious.

2. "*King*," Jehovah.

5. Exultabunt sancti in gloria : lætabuntur in cubilibus suis.

6. Exaltationes Dei in gutture eorum : et gladii incipites in manibus eorum :

7. ad faciendam vindictam in nationibus : increpationes in populis.

8. Ad alligandos reges eorum in compedibus : et nobiles eorum in manicis ferreis.

9. Ut faciant in eis iudicium conscriptum : gloria hæc est omnibus sanctis ejus. Alleluia.

5. The saints shall rejoice in glory : they shall be joyful in their beds.

6. The high praises of God shall be in their mouth : and two-edged swords in their hands :

7. To execute vengeance upon the nations, chastisements among the people :

8. To bind their kings with fetters, and their nobles with manacles of iron.

9. To execute upon them the judgment that is written : this glory is to all his saints. Alleluia.

5. "*Saints . . . glory*," literally, God's beloved ones exult in the glory given them by Him.

6-9. "The Christian must transpose the letter of these verses into the spirit of the New Testament" (Delitzsch).

9. "*That is written*," by God Himself. Cf. *Is.*, lxxv., 6. "*Glory . . . saints*," this glory awaits all those who love and worship Jehovah.

PSALM CL.

This grand closing doxology of the Psalter is an exhortation to celebrate the praises of Jehovah in all sorts of musical instruments as well as in man's voice.

PSALMUS CL.

1. Alleluia.

LAUDETE Dominum in sanctis ejus : laudate eum in firmamento virtutis ejus.

2. Laudate eum in virtutibus ejus : laudate eum secundum multitudinem magnitudinis ejus.

3. Laudate eum in sono tubæ : laudate eum in psalterio et citharâ.

4. Laudate eum in tympano et choro : laudate eum in chordis et organo.

PSALM CL.

Alleluia.

PRAISE ye the Lord in his holy places : praise ye him in the firmament of his power.

2. Praise ye him for his mighty acts : praise ye him according to the multitude of his greatness.

3. Praise him with sound of trumpet : praise him with psaltery and harp.

4. Praise him with timbrel and choir : praise him with strings and organs.

1. "*Holy places*," literally, sanctuary ; probably the heavenly sanctuary is meant. The Vulgate "*sanctis*" and Jerome's "*sancto*" are ambiguous. "*Firmament of His power*," the heavens.

4. "*Choir*," dance.

5. Laudate eum in cymbalis benesonantibus: laudate eum in cymbalis jubilationis:

6. omnis spiritus laudet Dominum. Alleluia.

5. Praise him on high sounding cymbals: praise him on cymbals of joy: let every spirit praise the Lord. Alleluia.

5. "*High-sounding cymbals*," these were probably a larger species than what is called in our translation "cymbals of joy." "*Spirit*," everything that breathes. It is worthy of notice that these words form the antiphon of this psalm when used in Offices of the Dead, thereby reminding us that when the body is decomposing into the earth from which it came, the soul is alive to God.

LAUS DEO SEMPER.

B Pyant

664043

1, 88, 2, 109

71, 21, 15, 4, = (10, 11, 29)

36, 48, 72. reflection on problem of end

HIGGINS, P.V.

Commentary on the Psalms.

BS

1430

.H5

